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Thirteen Months in China

A Subaltern Indian and the Colonial World

An Annotated Translation of Thakur Gadadhar Singh's
Chīn Me Terah Mās

Edited by
Anand A. Yang

Translated by
Anand A. Yang, Kamal Sheel,
and Ranjana Sheel

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Acknowledgements

Gadadhar Singh has been part of my intellectual life for almost a quarter of a century. I first encountered him in the early 1990s when I came across his remarkable text on his thirteen months in China in the British Library in the course of searching for writings on China in Hindi, Urdu, and Bangla published in the late nineteenth and early twentieth centuries. I was interested then—and still am—in understanding what people in India knew about their Chinese neighbours during the colonial period and what their sources of information were.

I turned my attention to books, pamphlets, periodicals, and writings of one sort or another in languages other than English after I had combed through the colonial archives and perused various newspapers for this India–China project. Imagine my surprise when I located a book in Hindi published in 1902 with *Chin* featured in its title. I was all the more astonished once I waded into the work and found it to be largely based on an Indian soldier's personal experiences in China as a member of the International Expedition, a multinational force of eight nations convened in the summer of 1900 to march on Beijing to defeat the Boxers and the Qing government that supported their anti-foreign movement.

By the end of the nineteenth century, a growing body of writings in English, authored primarily by missionaries, journalists,

travellers, and diplomats from Britain and the United States, sought to interpret China for their audiences across the English-speaking world. As Singh's book reveals, he was familiar with some of the popular English language accounts of China, many of which were rushed into print at the turn of the twentieth century to capitalize on the global headlines that the Boxer Uprising and the seeming imminent foreign takeover of the long-standing Chinese Empire were generating.

By virtue of his thirteen-month sojourn in China and his command of English language works on that country's history and society, Gadadhar Singh became one of the very few people in India knowledgeable about China at the turn of the twentieth century. Indeed, his book stands out as the first comprehensive eyewitness account cum history of China in any South Asian language. None of the thousands of Indian soldiers or sepoys who were recruited to fight Britain's military campaigns in China dating back to the First Opium War of 1839–42 have left us any significant written traces of their experiences. Nor have the many involved in the China trade, either the merchants or traders who dominated the opium trade originating in India or the sailors and lascars who manned the ships voyaging to the South China seas.

In completing this book and particularly the translation, I have benefitted enormously from collaborating with Professors Kamal Sheel and Ranjana Sheel of the Banaras Hindu University. Kamal and I were fortunate enough to have a one-month joint appointment in 2012 in the Asian Connections Metacluster of the Asia Research Institute (ARI) and the Institute of Southeast Asian Studies (ISEAS), two excellent institutions associated with the National University of Singapore (NUS). We made a lot of headway on our translation then because the three of us ended up housemates as well as colleagues in Singapore. Prasenjit Duara of ARI and Tansen Sen of ISEAS were critical in bringing us together, including by facilitating our NUS appointments, and in urging us to get Gadadhar Singh's story out and quickly.

I am grateful as well for the many opportunities I have had over the years to discuss Singh's China story with scholars and the general public in China, India, Singapore, Taiwan, and the United States. I am also indebted to the stimulating and productive

conversations I have had recently with colleagues at talks delivered at several universities and on the occasion of the Annual Uka and Nalini Solanki Foundation Lecture at California State University, Long Beach; the *China Report's* Golden Jubilee Lecture in New Delhi; and the annual Wan-Lin Kiang Lecture at the University of California, Irvine. Last but not least, I want to thank the members of my (and Kamal's) China–India cohort—an international group of scholars interested in China–India connections and interactions that meets periodically to workshop our ongoing research. Tansen Sen, Madhavi Thampi, and Brian Tsui of this group deserve a special mention, and Madhavi also for serving as one of the two constructive reviewers for Oxford University Press. A shout out as well to the Hanauer Discretionary fund of the University of Washington for supporting the production of this book.

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I dedicate this book to my dear departed parents, Yun Yuan and Loheng Yang: without them I would not have grown up in Shantiniketan and New Delhi.

Introduction

ANAND A. YANG*

China and Hindustan (*Chin aur Hind*)

A Subaltern's Vision of China and India during the Boxer Expedition of 1900–1

‘Who does not know,’ writes Gadadhar Singh, the author of *Chīn Me Terah Mās* (Thirteen Months in China), in the opening line of the concluding section entitled ‘Chin aur Hind[ustan]’, ‘that in the Asian continent, both China and India are very big and fertile countries and, as civilizations, the most superior’¹ (p. 299). Moreover, they shared a common heritage in Buddhism. In addition, he

* I am grateful for the many opportunities I have had over the years to share my evolving understanding of the text and its author with, and to learn from questions posed by audiences in India (Nehru Memorial Museum and Library, Banaras Hindu University, Institute of Chinese Studies/*China Reports*); China (Sichuan University); Singapore (National University of Singapore); and the United States (most recently, University of Pennsylvania; University of California, Berkeley; California State University, Long Beach). Thanks as well to Oxford University Press and their two anonymous reviewers for their excellent comments on an earlier version of this chapter.

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acknowledges having a special attachment to China because it was in 'distress', a sentimental connection grew out of his concern that China was about to succumb to foreign rule. That is, it was about to face a future that India had already experienced in its past.

This book is an annotated English translation of Singh's stunning account in Hindi of his experiences in China as a soldier in the International (also known as the China Relief) Expedition, a multinational force of eight nations organized in the summer of 1900 to march on the capital city of Beijing, lift the siege of the Foreign Legations there, and defeat the insurgent Boxers and the Qing Empire that supported the movement. Self-published in the north Indian city of Lucknow in 1902, several months after his return from Beijing in September 1901, Singh's book of 319 pages details many aspects of China and its people who he encountered over the course of thirteen months. As its cover page declares, the book, parenthetically subtitled *Chin Sangram* (The China War), offers readers,

a full eyewitness [*aankho dekha*] account of the great war in China in AD 1900–1, and a brief history of China and Japan, their customs and practices, Chinese religious beliefs, cuisine, professional conduct, details regarding their military and state, and a complete description of famous temples, buildings, etc., the Boxer Uprising, the foreign occupation—so on and so forth, generally characteristic descriptions of all knowable and suitable subjects.²

The sheer breadth of topics he writes about, based on his first-hand experiences and his follow-up research, speak volumes about his intellectual curiosity and the uniqueness of the book as a travelogue and a historical account of China.

Singh was a member of the 7th Rajput Regiment, also known as the 7th Duke of Connaught's Own Bengal Infantry, mobilized in India to fight in China on behalf of the British. Numbering 500 in all, he and his men left Calcutta on 29 June 1900, to become part of the Indian contingent that constituted the bulk of the British force of 3,000 men in the International Expedition of 20,000 or so foreigners, convened to follow in the wake of an initial multinational force that failed to make its way into Beijing.³ Their mission was to defeat the ruling Qing dynasty, which, by then, openly sided with the Boxer Uprising and its anti-foreign and anti-Christian movement.⁴

The book cover identifies its author as Thakur Gadadhar Singh—the thakur in the name adding the honorific title, meaning lord or master, that is often linked to Rajput elite or to landed gentry. (Rajputs belong to the Kshatriya or warrior caste.) It also lists the well-known area of Dilkusha, Lucknow, as Singh's address and indicates that the book could be obtained from him. That is, *Chīn Me Terah Mās* was available from his Lucknow cantonment address, where his regiment was stationed following its return from China in September 1901 and remained until November 1905, when it was dispatched to the North-West Frontier Province.⁵ The initial run of this work was a thousand copies.

According to *Divamgat Hindi-Sevi* (*The Encyclopedia of Late Hindi Litterateurs and Devotees*), a book published in 1981, Gadadhar Singh was born in the village of Sanchedi in Kanpur district in October 1869. His father, Dariyao Singh, was a military man—he served in the 5th Bengal Native Infantry between 1864 and 1878. The son followed in his father's footsteps, in his case enlisting in the 7th Rajputs in 1886 when he was seventeen years old and when that regiment was stationed at Fort William, Calcutta. By then, he had already completed the tenth standard of secondary school, a level of education that made him highly educated, in comparison to most inhabitants of his region of the North-Western Provinces and Oudh (NWP&O, renamed United Provinces after 1901), where less than 10 per cent of the population was enumerated as literate, let alone in high school.⁶ His scholastic record also made him stand out in the military, enough so that he apparently served as a 'teacher' in his regiment in 1894.

According to his biography in *Divamgat Hindi-Sevi*, he fought in the British campaigns in Burma (now Myanmar) in 1887, which is clearly erroneous since his regiment did not go there until 1891. So is its claim that Singh attained the lofty position of subedar major in 1896, the highest commissioned rank an Indian officer could attain in the infantry. My year-by-year review of the roster of Indian officers in the 7th Rajputs between 1886 and 1913 indicates that he never became a commissioned officer, that is, neither a *jemadar* (lieutenant) nor a subedar (captain), let alone a subedar major (major)—to list military ranks and their equivalents in the British infantry. In those years, the men who attained that highest rank of subedar

major were, as military colonial records clearly reveal: Gurdutt Singh and Gajraj Singh before 1900 and Adhar Singh after 1903.⁷

Although not a commissioned officer, Gadadhar Singh was valued enough by his British and Indian commanding officers to be selected in 1902 as one of the twenty-seven men to represent the 7th Rajputs as part of a larger military contingent sent from India to England to participate in the coronation ceremonies of Edward VII as King of the United Kingdom and Emperor of India. He was one of the two naiks (a rank subordinate to havildar, roughly equivalent to the British infantry rank of corporal) in this unit headed by Subedar Adhar Singh that also included three havildars (a rank roughly equivalent to that of a sergeant) and twenty-one rank-and-file soldiers. This contingent left Lucknow on 10 May 1902, sailed from Bombay on 24 May, disembarked at Southampton on 12 June, and participated in the coronation on 9 August before returning home.⁸

The following year, in 1903, Gadadhar Singh wrote up his experiences in England in a book entitled *Hamari Edward Tilak Yatra* or *My Travel to the Inauguration [Coronation] of Edward*. He also authored at least eight other books relating to various aspects of England and Japan and social reform issues, particularly pertaining to women. In addition to his *Chin* and *Tilak Yatra* books, his corpus of writings includes a study of *Bushido* (the Japanese Way of the Warrior); *Karuna Kahani* (1916, A Tale of Compassion), an Arya Samaj tract; and a work on *Vilayati Ramaniya [Happy Wanderings in Foreign Land]* (1918), mostly concerned with the education of women in England. He passed away in 1920 at the age of fifty.⁹

Critics and historians of Hindi literature generally hail Singh as a pioneer in the genre of Hindi travel literature. Often, he is ranked alongside Bharatendu Harischandra (1850–1885), the writer credited with inaugurating travel writing in Hindi through his essays about his India travels that he published in Hindi magazines in the 1870s and also with ushering in the modern period of Hindi literature. Singh's name looms large because his 1902 *Chin Me Terah Mās* is often considered one of the first Hindi book-length overseas travel narratives.¹⁰

Singh seemed aware that his 1902 *Chin* book represented an important intervention in Hindi literature. Certainly, he was familiar

with some of the emerging figures in that field. As he states at the outset of his China account, he sought advice from men of learning before submitting his manuscript for publication. In particular, he considered himself fortunate to be in conversation with two individuals he characterized as eminent scholars: Pandit Shyam Vihari Mishra (1873–1947), M.A., and Pandit Shukhdev Vihari Mishra (1878–1951), B.A. Other than naming them and their academic degrees, he does not mention that they were two of a well-known trio of brothers, later known as the Mishra Bandhu (the third was Pandit Ganesh Vihari Mishra). At the turn of the twentieth century, the Mishra brothers were already considered among the brightest stars in the constellation of writers in the burgeoning field of Hindi literature. Subsequently, between 1913 and 1934, the three Mishra brothers, members of a prominent family, authored the renowned four-volume literary history entitled *Mishra-Bandhu Vinod*. They were also celebrated for the academic degrees they attained and the administrative positions they held at one time or another in the service of the colonial government and/or the princely states.¹¹

The author also acknowledges two other persons: Kuer Mukud Singh ji, who he identifies as his beloved brother and attaches the honorific ‘ji’ to his name, and Thakur Shiv Lochan Singh, who the author titles a jemadar, the lowest of the commissioned ranks among Indian military officers. Presumably, the latter is the fellow soldier in the 7th Rajputs that he refers to by name once in his text (p. 73).

The very fact that Singh produced his *Chin* book in Hindi and in Devanagari (or Nagari) script and not Urdu and its Perso–Arabic script is also significant because it points to the author’s stance in the fervent Hindi–Urdu debates of his era. For it appeared at a time when many Hindu elite, including the Mishra brothers he mentions, were intent on creating and developing a Hindi literary culture. Particularly in Singh’s home area of NWP&O and also elsewhere in north India, the Hindi–Urdu debates in the closing decades of the nineteenth century centred on establishing a region’s lingua franca and ‘official vernacular’, with rival camps increasingly perceiving these two languages that had so much in common as separate and distinct.

The growing divide is often dated back to the 1830s when the colonial government decided to switch the official language of the

government from Persian to Hindustani (Urdu) in the Perso-Arabic script. In the ensuing decades, many people increasingly sought to promote the use of Hindi in the Nagari script as the 'official' regional language across north India, particularly in the NWP&O. Their demand for change advanced through their lobbying efforts with the colonial government and their attempts to win over popular support through such literary activities as the publication and dissemination of Hindi periodicals and books of one sort or another. Note that Singh published his text in the wake of the 1893 founding of the Kashi or Banaras (Varanasi) Nagari Pracharini Sabha (Society for the Promotion of Nagari), whose goal was to promote Hindi written in the Nagari script and on the eve of the 1903 launch by Mahavir Prasad Dwivedi of his influential Hindi journal *Saraswati* that propagated the *Khari Boli* dialect of Hindi.¹²

Singh's reliance on Hindi to pen his account, and a Sanskritized Hindi at that, moreover, was very much in line with his Arya Samaj inclinations, abundantly in evidence in his text. Although he does not openly identify himself as a member of that Hindu social reform organization in his 1902 book, his frequent invocations of words and phrases associated with the Samaj, such as the term Aryas (namely, Aryans) to refer to his fellow countrymen and *Aryavarta* (namely, the abode of the Aryans) to refer to India, is telling. So is his preoccupation with the Vedas as the sole repository of knowledge and such Arya Samaj causes as female education, child marriage, and idolatry, which he touches on repeatedly. Moreover, his commitment to Hindi aligned well with the agenda of the Arya Samaj and its founder, Dayanand Saraswati (1824–1883), a Sanskrit scholar who promoted the use of Hindi as a public language and its development as the lingua franca of Hindus, and a person he respectfully mentions in his text. Hindi, for the Samaj, was the *aryabhasa* (the language of Aryans), and its leaders campaigned to popularize the use of the Devanagari script in official circles as well in schools. Furthermore, enhancing the currency of Hindi was part of the larger Samaj project of reforming Hindu society in accordance with Vedic ideals.¹³

Although Singh champions the use of Hindi and the agenda of the Arya Samaj, his 1902 text is surprisingly free of anti-Muslim rhetoric, and unusually so, given the fact that it was published at a

time when debates about *lingua franca* and script were exacerbating Hindu–Muslim relations because Hindi increasingly came to be identified with a Hindu identity. Moreover, its production coincided with a historical moment when Hindi’s stock was on the rise, as evidenced by the 1900 resolution of the NWP&O government to accord the Nagari script equal status with that of Urdu in some areas of official business, a decision seemingly made at the expense of Urdu and its supporters who were predominantly Muslims, except for some upper-caste Hindu groups such as the Kayasths.¹⁴

Singh’s 1902 work is also striking in another respect: it frequently deploys English words and phrases, occasionally even entire paragraphs, in a text otherwise notable for its adherence to a Sanskritized Hindi. Absent any explanations proffered by the author himself, perhaps the most fruitful way to comprehend the presence of English in his text is to appreciate what that says about his educational credentials generally and his fluency in the language of his colonial masters specifically. His education up to the secondary level and his proficiency in English at a time and in a place when only 0.06 per cent of the entire population of the NWP&O knew English certainly set him apart from the overwhelming majority of the population in the NWP&O. For he was one of only 31,941 English speakers in a province of over 47 million people, of whom 21,817 were males and 10,124 females, and predominantly Europeans. In the entire district of Lucknow and not just its namesake city, where his book was published, there were only 5,639 English speakers in toto.¹⁵

The author’s command of English also must have burnished his credentials as an author on China, Japan, and the rest of Asia. After all, virtually no one else writing in Hindi, Urdu, or just about any other South Asian language in the nineteenth century published books about Asia, and certainly did not write about China or Japan with any degree of familiarity. Access to English, moreover, gave him entrée into the literature about Asia that was becoming abundantly available and mostly produced by missionaries, journalists, travellers, and various European expatriates. As is evident from his book, he utilized the information he gleaned from English language sources to elaborate on his first-hand observations and enhance his so-called ‘brief history’.

Although Singh generally does not divulge his English language sources, the passages he reproduces are largely traceable. Not surprisingly, he relied on many of the well-known publications of his day that were widely in circulation because China was a major global story. One set of writings he specifically alludes to is the work of—to use his phrase a ‘respected Englishman’—Robert Hart, a former British consular official who had a long and distinguished career as the Inspector General of the Chinese Imperial Maritime Customs Service. Singh drew on the latter’s slim volume, *The Peking Legations: A National Uprising and International Episode*, that first appeared in the *Fortnightly Review* in November 1900, and reprinted as a book published in Shanghai that same year, and later included in a book of essays compiled as *These from the Land of Sinim: Essays on the Chinese Question*. Critics took issue with Hart’s analysis for its seemingly sympathetic portrait of the Boxers and its attempt to convey ‘a Chinese point of view’.¹⁶ In Singh’s judgement, however, as he mentions in citing Hart’s stance on intrigues in the Imperial Court, the Englishman was ‘unbiased’ (p. 92).

Singh also relied on at least three other sources. Two were popular books: Neville P. Edwards’s illustrated *The Story of China with a Description of the Events Relating to the Present Struggle* (1900) that was rushed into print to explain why ‘the sick man of Asia’ was suddenly challenging the ‘white nations’ or the ‘world’, as its author put it; and journalist Henry Norman’s *The People and Politics of the Far East: Travels and Studies in the British, French, Spanish and Portuguese Colonies, Siberia, China, Japan, Korea, Siam and Malaya*, first published in 1895, subsequently reissued several times, and purportedly based on four years of first-hand experiences of an ‘attentive traveler’. The third is a two-volume work entitled *China and the Allies* (1901) written by A. Henry Savage Landor, a traveler, writer, and painter, who raced to China for a close-up view of the Boxer Uprising and the ensuing siege and relief of the Beijing Legations. His account traces what he witnessed alongside the International Expedition into Beijing and what he pieced together about the siege of the legations from conversations he had with people he encountered there.¹⁷

Our soldier-turned-author is much more explicit about the audience he sought for his book. As he spells out in its preface, his aim

was to share the *samachar* (news or information) about the China campaign with others returning from the war and those interested in the story of victorious soldiers and in learning about China. In other words, it is very much a text written by a subaltern, about subaltern experiences, and intended for fellow subalterns and the emerging reading public. Singh was a subaltern in both senses of that term: in the contemporary sense of a junior officer—a naik and not a subedar—mediating between the upper echelons and the rank and file in the military, and in the Gramscian sense of an unvoiced and disempowered person who sought to speak through his Hindi text.¹⁸

Singh believed that he had an audience eager to hear his words about the China war. He claimed that he knew of many people interested in reading and listening to war stories, and had seen this 'great interest' for himself in Calcutta at the outset of the Boer War when 'hundreds and thousands of copies of newspapers were sold in a short span of time' mainly for their 'war stories' (p. 56). Undoubtedly, he had these people in mind every time he resorted to the nineteenth-century rhetorical device of addressing his 'Dear Reader' or 'Reader' or *Pathak* in the text, a summons that he invariably concluded with an exclamation mark. The book's run of a thousand copies suggests the sizable readership he expected to have.¹⁹

Readers of Singh's 1902 *Chin* narrative, his first venture into the publishing world, would not have learnt much about him as a person solely from perusing his text. For it divulges few personal details about him other than what surfaces in his eyewitness testimony of the dramatic events he participated in and experienced. In this regard, as he mentions on several occasions, his book is an *atma kahani* or a personal story, to use his wording; it is not an autobiography or *atma katha*, to invoke a term he never employs. That is, his voice as a narrator frequently crops up to present a particular version of the China story that commanded headlines in the Western press in the opening years of the twentieth century or to share his thoughts about China, India, Japan, and the world that his experiences in those eventful thirteen months triggered. But his personal observations mostly speak to his present condition and not his past life. Therefore, for biographical details, I have had to gather

bits and pieces of personal information strewn across his later writings or from late twentieth-century secondary sources such as the *Divamgat Hindi-Sevi* volume.

Perhaps the author's silence about his own life story is by design a deliberate attempt to conceal his identity in a text that is candid about the secondary status accorded Indian officers in the British colonial military, the atrocities that all the foreign powers committed in the name of civilization in a land they condemned as 'barbaric', and his obvious sympathies with China and its people seemingly on the verge of entering a state of subjection that his beloved Aryavarta had already suffered. And what he thought of such subjugation is manifest from his declaration that it was 'better to be dead than in captivity. In fact, it is a thousand times better' (p. 109). As a 'loyal' soldier of the 'British Indian force'—note his emphasis on its colonial affiliation—he was not expected to utter such sentiments, and certainly not render them in public in print.

Writing in Hindi, in this regard, cloaked Singh in relative anonymity, even as it enabled him to reach his desired literate and literary audience. And he was clearly successful in maintaining a low profile because his book went largely unnoticed in the English-speaking world even though it was registered, as most publications in India were, under Act XXV (The Press and Registration of Books Act) of 1867, collected, and then sent off to London to begin a shelf life in the massive archives of the India Office (now British) Library.²⁰

The only contemporary mentions of it in English that I have located are a brief reference in the United Provinces (UP) administration report of 1902–3 and another in the *Advocate*, a Lucknow weekly. In noting that 1,461 Sanskrit, Hindi, Urdu, English, Arabic, and Persian publications appeared over the course of 1902–3, the UP report singled out several texts for attention. Among the Hindi works it identified by name are a philosophical treatise and the *Chin* book that it attributed to 'Gajadhar [*sic*] Singh' and 'what the author saw and learnt in China'. The provincial administration report added:

The writer belongs to the progressive school of present-day Indian thought as represented by the Arya Samaj, and he inveighs against his comrades for their adherence to caste rules in matters of eating

and drinking. Besides giving graphic accounts of the performance of the allied powers and his own regiment, the writer at considerable length sings the praises of the Japanese, whose valour and military efficiency, he says, strongly impressed the Indian soldiers. He draws an unflattering comparison between the conduct of the Japanese and the soldiers of the great powers, and passes severe strictures upon the looting and shocking barbarities attributed to the latter.²¹

The Lucknow weekly's comment, by contrast, emphasized that 'Indians employed in military service are seldom noted for literary ability. They are as a rule, men of almost no culture, who primarily enter service in the ranks and gradually make their way upwards'. The *Advocate*, said to be 'the leading organ of native public opinion in the United Provinces',²² then went on to remark that it was pleasantly surprised by the *Chin* book because it was not expecting much from its contents, presumably as it was the handiwork of a soldier. To continue in its words: 'It reflects great credit upon the author to have so carefully observed ... all the passing events in the hurry and scurry of military life ... and then to have them published in simple Hindi with his own comments profusely interspersed. This book is a distinct advance and is likely to leave a permanent mark upon the budding Hindi literature'.²³

That Singh's work—except for these brief allusions—remained largely obscure is surprising because it dealt with China and its people at a time when that country made global headlines, including in India. Hindi and Urdu newspapers in his home province of NWP&O were filled with China stories in 1900 and 1901, mostly expressing concern about its seeming imminent takeover by the 'great powers' because the Empress Dowager had joined forces with the Boxers and arrayed her country against an overwhelmingly powerful multinational coalition. As the Banaras weekly *Kalidas* reported, the foreign forces were 'vultures ... [that] have attacked the corpse of China, [and] will not depart until they have devoured it.... The occupation of China by the European powers may be considered as an end of the independence of Asia, a fate which has already befallen Africa and America.' In a similar vein, the Hindi daily *Hindustan* envisioned the conflict in China as a complete mismatch between a Chinese jackal and a foreign lion made up of

a combination of 'European powers' that 'will crush the Boxers like locusts and divide China among themselves'.²⁴ China was also the news sensation in the English-speaking world, with many writers in Britain and the United States scrambling to narrate and market their China stories, especially relating to the siege of the Foreign Legations in Beijing by the Boxers.²⁵

By contrast, Singh's work, written in Hindi, was unique in that it offered a man-on-the-spot perspective on those gripping events and the melodramatic rescue of the besieged foreigners at the eleventh hour when he and his fellow Indian troops were among the first to break into the Legations grounds and that part of the Forbidden City. However, his account was largely unread and unknown beyond the world of local and regional Hindi readers because its language was entirely unintelligible to the English-speaking world of the civilian and military personnel of the colonial state and the Western-educated Bengali middle-class elite in the principal metropolis of the region, Calcutta.

Language barriers notwithstanding, the lack of attention paid to Singh's work is also startling given the colonial interest in training a watchful eye on their subalterns in the aftermath of the 1857 Mutiny and the rarity of such writings by Indian soldiers. That paucity is all the more striking in contrast to the plethora of books of one sort or another penned by British military officers, not only about their careers in India but also the foreign wars they served in, including China. For instance, Singh's commanding officer, Major (later Lieutenant-Colonel) H.B. Vaughan expeditiously wrote up his China experiences and published in 1902 a book entitled *St. George and the Chinese Dragon: An Account of the Relief of the Peking Legations by an Officer of the British Contingent*.²⁶

Although Singh prosaically entitled his book *Chīn Me Terah Mās* [Thirteen Months in China], what he has to say is priceless because few subalterns in pre-twentieth-century colonial India, if any, have left detailed and extended narratives of their military campaigns and experiences in any language, South Asian or English, even though hundreds of thousands of men from all corners of India joined the colonial military in one capacity or another over the hundred years or so leading up to the twentieth century.²⁷ Fewer still are the speech acts of Indian soldiers who fought the British Empire's wars

abroad prior to World War I. Consider the thousands of Indians who constituted the overwhelming majority of the British forces in China, beginning with the First Opium War in 1839–42 and then again in the Second Opium War in 1856–60 before Singh and his 7th Rajputs showed up as part of the China Relief Expedition of 1900–1.²⁸

No wonder Sita Ram Pandey's memoir, translated into English as *From Sepoy to Subedar*, attracted such a rapt audience over the years because it is one of the very few—if any at all—extended autobiographical narratives by an Indian soldier in the pre-twentieth-century period. Ostensibly an account of his life and military experiences between 1812 and 1860 when he fortuitously seemed to have been present at many of the key military engagements of that era and absent on furlough on the occasion of the 1857 Mutiny when his regiment rebelled, his story is too good to be true. His political views must also have been sweet music to the ears of his superiors in the aftermath of the 1857 Mutiny/Rebellion because they were uttered in the voice of a loyal sepoy who expressed appreciation for the 'great kindness' of the British officers towards their Indian subordinates.

First published in 1873, purportedly at the behest of Pandey's commanding officer, Lieutenant-Colonel James Thomas Northgate, the book, said to have been originally in Avadhi Hindi (dialect of Awadh or Oudh), was translated by the latter and thereafter reissued on several occasions, both in English and in various South Asian languages. In the early twentieth century, the text attained canonical status because a portion of it was included in the Hindustani textbook *Khvab-o-Khayal* used to prepare British civilian and military officers in the vernacular language. Recent scholarship, however, has rightly questioned the authenticity of Pandey's otherwise absorbing autobiography.²⁹

Singh's personal story differs substantially and substantively from that of Pandey's in that it does not pretend to be a memoir—it is not an autobiography. It is primarily about his thirteenth-month tour of duty in China and not about the fifteen years or so he had already served prior to 1900–1. His intention, as he states at one point in the text, is to offer the 'gossip (chitchat or *gap*) of a mere soldier', a report of sorts.

Not that the *Chin* story can be a retrospective account of a long career in the military as was the case with Pandey's memoir, because Singh still had many more years of service ahead of him. In any case, Singh was fortunate that his book gained some exposure—the two contemporary English language references to it—but not so much that it was widely or closely read even though he published a thousand copies. I suspect that his publication made him stand out in his regiment and among Indian soldiers in general, a point made by the *Advocate* in its May 1902 review of the book, enough so that he was one of the men selected to represent the 7th Rajputs at Edward VII's August 1902 coronation. But as the contemporary reviews in English also suggest, the book does not appear to have been scrutinized carefully and thoroughly, otherwise readers would have detected many assertions decidedly at odds with the details that made Pandey's life story such an instructive tale for the colonial authorities. Indeed, had Singh's pronouncements become widely known, he would not have been allowed to remain in uniform, let alone selected with twenty-six other men to represent the 7th Rajputs at the coronation of King Edward. Untranslated, his text enjoyed currency with his Hindi-speaking compatriots but little, if any, within the ranks of the colonial military or administration.³⁰

Singh's Hindi text and its distinctively subaltern perspective on his China experiences also contrasts with the observations left behind by another Indian military officer who served in the Allied Expedition: Amar Singh, a Rajput nobleman who was a member of the elite Jodhpur Lancers corps. Preserved in his voluminous dairies (eighty-nine volumes in all), written in English and spanning forty-four years between 1898 and 1942, is a record of the remarkable life he negotiated betwixt and between the worlds of princely and British India. As the 600-plus pages of this massive 'secret' record, adeptly excerpted and edited by Susanne Hoeber Rudolph and Lloyd I. Rudolph together with Mohan Singh Kanota into a volume about his life and career between 1898 and 1905, reveals, he was an elite officer who was endlessly caught up in rivalries with his fellow Indian officers, partly about winning the attention and support of their British officers. The abridged version of Amar Singh's private reflections also suggest that he was aware of the racial discrimination directed by British officers towards their

Indian counterparts, including towards those higher in rank than them, and the looting of China by members of the Allied forces. But most of these comments are in passing and never detailed, no doubt, in part because of the journal format of his writings.³¹

Before I turn to the contents of Gadadhar Singh's text and the testimony and history he provides his 'dear readers', let me suggest one other plausible reason for his Hindi production. Perhaps Singh wrote up his experiences of China in Hindi not only because he was literary minded and wished to share his story with the emerging Hindi-reading public but also because he sought to bear witness to the horrors he participated in, observed, and heard about in a war that had been billed by his superiors as a clash of civilizations, with China cast in the role of an uncivilized and wild (*jungli*) nation. Note the accent he places on his story being 'a full eyewitness account'. Indeed, his book is tantamount to a deposition on behalf of China and, ultimately, also his own country of Hindustan that he believed had suffered a fate that China was about to undergo, because of its imminent takeover by foreign powers. Furthermore, in his view, the shortcomings that had led to the British conquest of Hindustan were still endemic, and both China and India were crippled by weaknesses that disadvantaged them in relation to the power and might of the West. Only Japan in Asia, as he repeatedly observes in admiration, was in a different place because it had adapted to the ways of the Western-dominated modern world.

In some respects, Singh's testimony is also a product of his ambivalence, perhaps guilt, about his own role, not only in waging war on China but also in dutifully serving his British masters. As his blunt condemnation of those Chinese who worked with the foreign powers as 'our assistants, informers, spies, people who provided all kinds of information about their country, food providers, and spoke broken English and other foreign languages' reveals, he considered such collaborators the 'black sheep of their family and country' (p. 75). Interestingly, he files these charges in a section entitled 'Chinese Spies' that begins by underlining the importance of speaking the truth and justifies doing so by asserting that truth always 'prevails' and is respected by 'our present British masters and officers', as evidenced by their newspapers that openly criticize the

lieutenant governor, viceroy, and even the king. Thus, he, 'a simple soldier', felt 'fearless to speak his mind truthfully' (p. 40).

As a combatant in the throes of a violent and tragic conflict in which 'eight powerful forces' of the modern world were arrayed against the 'old' country (p. 94) of China, Singh understandably devotes a lot of attention to war, especially its workings. War, in fact, is very much the leitmotif of the 'news' that he presents in the first 122 pages of the book, which records, roughly in chronological order, the experiences of Singh's 7th Rajputs Battalion. He begins his story with his embarkation from Calcutta on board the *Palamcottah* in June 1900, to almost three months later, when he and his men were among the first members of the International Expedition to enter the Legations. Sprinkled throughout these pages as well are ruminations of one sort or another: some personal, some historical, and some philosophical, many of them proclaiming the author's heightened notion of himself as a Rajput warrior and a Hindustani.

Meditations on war abound because the author places a high premium on its centrality to his professional and personal identity. At one point, he states in English (and glosses in Hindi at the bottom of the page)—unquestionably influenced by the poet Rudyard Kipling's well-known couplet about 'Four things greater than all things are, Women and Horses and Power and War'—that 'Two things better than all things are, the first is power the second is war'. For him war holds such a place of honour that he pronounces 'all knowledge ... incomplete without knowledge of war'. No wonder, he challenges religious leaders, who he says, consider killing inhuman and equate war with the way of the jungle and not of civilization. Not so, he contends, claiming instead that it was precisely the lack of fighting skills and knowledge of war that had historically led to bloodshed. In his reckoning, more blood was spilt in an earlier era when people only knew how to fight with swords. However, as warfare developed, such as with the advent of guns, the number of casualties declined (pp. 44–5).

In Singh's estimation, states and people that were ignorant of the history of warfare or not interested in war were 'weak and deprived' (p. 44). He characterizes people who were not knowledgeable or experienced in warfare, did not respect such knowledge, or did not consider it their duty to familiarize themselves with it as having

brains filled with the clods of earth from Beijing's Coal Hill (p. 45). For him, a state's standing in the modern world depended on its capacity and ability to wage war. In 'civilized' European states, even twelve-year-olds were knowledgeable about war. And their warriors or 'European Kshatriyas', to cite his term, came from the ranks of 'many different groups', including peasants, aristocrats, young people, and different 'caste' groups (p. 45).

People in India, by contrast, had lost interest in 'talk of war' (p. 44). 'Our' educated people—those who had BA and MA degrees and those who held professional offices—he laments, knew little about warfare and did not seem concerned about their ignorance about the subject. They were not familiar with the different kinds of military strategies involved in fighting in different terrains or with the histories of foreign countries and of European naval warfare.

Singh's years of service in the colonial military and the front row seat he occupied in the 1900–1 International Expedition in the China war made him acutely aware of the differential ability and capacity to wage and win wars among the different world powers. While he was dazzled by the Japanese military and recounts numerous episodes in which their soldiers excelled on the battlefield, he consistently ranks Britain at the head of a list of 'civilized' European states because of its advanced knowledge of and ability to wage war. The 'British lion (*singh*)' is, as he put it, definitely 'the most powerful in the world' (p. 47) because of its extraordinary prowess in war.

Singh identified himself as belonging to the ranks of people familiar with the ways of war. His experiences as a subaltern in the British colonial army enabled him to partake of the European world, which had all the requisite assets of power: military knowledge, technology, and experience. He also believed he had an almost innate basis for his military orientation: his caste and religion. That is, along with his professional training and experiences, he had the advantage of being a Rajput. As his text repeatedly emphasizes, his Rajput warrior identity made him inherently martial. In his view, the Rajput jati or caste are predisposed to war, even born to wage war; Rajput livelihood, in fact, he emphasizes, centres on war, and it is the be- and end-all of their lives. Talk about war, he writes, frightened most people but not Rajputs; on the contrary, it warmed their blood.

The author's pronouncements on his Rajputness conform to what scholars term 'the norms of the Kshatriya social order whose traditional calling was to rule as warriors' and a culture prized if not emulated by Rajputs, especially elite Rajputs.

They [Rajputs] were preeminently warriors and rulers, guardians of society's security and welfare. Feudal play, of which the highest expression was combat but which also included blood sports (pig-sticking, goat-cutting, hunting big and small game) and latterly polo, was a central occupation and preoccupation; its disciplines and austerities hardened the Rajput and prepared him for battle. Rajputs ate meat, took alcohol and opium (not as an underground or challenging counter-cultural practice, but to prepare for or to celebrate wars and weddings and as a support for ordinary social intercourse), kept concubines, and enjoyed dancing girls. Their core value was not purity and the avoidance or eradication of pollution, but honour and the avoidance or eradication of dishonour. Courage, valour, and prowess animated the Rajput sensibility. Political, not religious, ritual expressed and regulated the allocation of honour.³²

Furthermore, Singh's emphasis on his military and Rajput identity—a form of hypermasculinity—was reinforced by colonial ideology. General Leach, who addressed the regiment at Fort William on the eve of its departure for China, underscored precisely this aspect of its identity. Hailing them as 'Rajputs' on that occasion, he reminded them that their Rajput predecessors had previously fought in China. And now, he continued, they were being entrusted with a special mission 'because the Hind *sarkar* [Indian government] has shown great faith in sending you to China' where the representatives of the 'world powers' are suffering because of the actions of 'a newly formed religious order (*sampradaya*)' called the Boxers. 'You should wholeheartedly and with integrity concentrate on the work of the government. And "win". Your battalion has previously been to China during the 1858–9 campaign. So this expedition is not new for you. We hope you will come back with success' (p. 33).

As the *Sepoy Officer's Manual* observes, most Rajputs serving in the Bengal Army were not from Rajasthan, one of the major areas populated by Rajputs. Most were, as was Gadadhar Singh, recruited

in north India, from the long-standing 'military labour market in Hindustan': Awadh 'and the banks of the Ganges and Jumna'.³³ Other upper but also lower castes from this area of NWP&O were prized as well by the military. In the aftermath of the Mutiny/Rebellion of 1857, the Bengal Army became more upper caste and more segregated by caste into separate companies. After 1892, the sixteen Hindustani or non-Punjabi infantry regiments remaining in the Bengal Army were all reorganized 'as single-class regiments', that is, as single-caste regiments. Singh's 7th Rajput Regiment, as well as the 2nd, 4th, 8th, 11th, 13th, and 16th regiments were all manned entirely by Rajputs.³⁴

Although Singh was proud of his military status as a member of the British Indian military, he was cognizant of the differential treatment meted out to 'Hindustani' and white (*gora*) soldiers. Note that he employs the racial term *gora* [or *gore*] rather than *angrez* [British or English] to refer to his fellow soldiers who were European, a usage that echoes the contemporary Indian distinction between those Europeans who were considered gentlemen or *sahib* or *sahib log* and ordinary soldiers in particular who were designated *gora log* or whiteys or white people.

One conspicuous difference that highlighted the racial divide between black and white, as Singh points out, was in the equipment distributed to Hindustani and British soldiers. Although he claims that his memory did not stretch back to a much earlier time—presumably a veiled reference to the Mutiny/Rebellion of 1857 and the conflict partly triggered by the use of Enfield rifles—he harks back to 1883, when Hindustani sepoys had 'breechloaders' whereas 'white soldiers' were equipped with Martini–Henry rifles. And when the latter acquired 'magazine' guns during the campaign of 1887, Hindustanis were finally granted Martinis. Such disparities in weaponry, he states, was the eternal rule of the military.

However, on the eve of their departure for China, a change was made, ushered in by what Singh terms a desire not to have 'black' (*kale* or *kala*) sepoys (a term he employs to refer to his fellow Rajputs and himself) become the laughing stock of the world by joining their allies on the International Expedition armed only with the old Martini rifles. As he perceptively comments, lack of up-to-date rifles would have lowered the reputation of Britain. This

‘reform’—and he curiously uses the Hindi transliteration of ‘reform’ to evoke parallels with concurrent social and cultural changes—led to his fellow Hindustanis receiving the very same Lee-Metfords that the whites possessed. For Vaughan, his commanding officer, this change barely earns a mention: ‘We were to be re-armed with the Lee-Metford rifle before sailing.’ Similarly, the regimental history of the 7th Rajputs simply observes that because they ‘were still armed with the Martini-Henry rifle, and as this would be quite inadequate against an enemy equipped with modern weapons, Lee-Metford rifles...[were] issued two or three days before sailing’ (pp. 7–8).³⁵

Singh’s subaltern view of the world, partly shaped by his sense of his racial and ethnic difference from the ‘white’ British who ruled his country and were on the cusp of extending their power over China, colours his eyewitness account and brief history of China and the world. It led to his whole-hearted embrace of China, even though he was there to wage war on that country and its people.

Singh wears his compassion for China on his sleeve, his affinity for it perceptible almost from the opening lines of his text. He articulates it—by design, I believe—when his ship first approached Chinese soil, at Dagu (Tanggu district), the entry point into Tianjin and Beijing. He remembers that moment as an occasion when he surveyed the nearby landscape and detected many deserted and destroyed villages. On some broken buildings, he saw French, Russian, and Japanese flags flutter, and in some villages, he espied a few people alive, skeleton-like old people standing upright with the help of their walking sticks (p. 17). The foreign powers stood tall, in other words, while China and its people were battered and broken.

‘Even hearts of stone’, he adds, ‘would [have] be[en] moved.... There was no need for us to feel compassion because we had come to fight the Chinese. But ... seeing people of our same colour generated an “emotion” for them in our minds if not in actions’ (p. 48). He then notes, seemingly in order to process his own feelings, that he realized that the ‘Chinese are Buddhists. (I did not know about Confucianism at that time.) They share a religion with Hindustanis. As inhabitants of Asia they are also almost fellow countrymen. In complexion, tradition, and culture, too, they are not dissimilar. Why had God inflicted this distress on them! Did God not want to help them? (p. 48).

Thus, he emphatically advances a case for a special relationship based on geographical contiguity, race, and religious and cultural practices—China and India were neighbours, both inhabited by people with black skins, and shared Buddhism in common along with many traditions and customs.³⁶

This compassionate outlook frames his 'eyewitness' account. It infuses his recollections of his regiment's march into Beijing and the subsequent takeover of the capital by the International Expedition whose military victories he chronicles but also its brutalization of China and the Chinese. The Allied forces in China, to cite his evocative metaphor, were engaged in shikar, or 'hunting', a word that also means 'prey' or 'victim'. In graphic details, he documents incidents when Allied troops treated Chinese bodies and possessions as game to be hunted down—killed, raped, or plundered, depending on who or what their prey was. He recounts many instances of the Allied soldiers brutalizing the local population. He also reports that everyone, even his fellow Hindustanis, participated in the looting of Beijing (pp. 292–9).

His sympathetic representation of China is all the more compelling given the prevailing negative attitudes about the country and the Boxers across the Allied countries, especially Britain. Contrast, for instance, the tenor of his narrative with that of Edwards' *Story of China*, a book that he relied on for some of his historical information. The latter's China was portrayed as the 'Asiatic "sick man"' 'hampered and cramped to an extraordinary degree by...rock-fixed customs, superstitions, and prejudices'.³⁷ Singh's story also differs from the one compiled by Vaughan, his superior officer, who discloses his stance on the conflict by designating his account *St. George and the Chinese Dragon*, in short, as a struggle between Christian good and pagan Chinese evil. Based on his diary and published in 1902, as was Singh's book, the two works could not be more dissimilar even though they focused on the same sequence of events.

Indeed, Singh's views were completely at odds with the widely held belief among the conquering forces that they were in China on a civilizing mission. That was the message drilled into Singh and his men at their send-off in Calcutta when the 7th Rajputs were told that their mission was to represent the world or civilized powers against the Boxers, a movement widely perceived as dabbling

in magic and superstition and fiercely opposed to Christianity and Western technology.

His different stance is also evidenced by his characterization of the Boxer movement as a *bidroha* or an uprising or revolt, a designation that perfectly matches current historiographical understandings of it. He begins his discussion of the Boxers by issuing a caveat: the term 'Boxers' he points out is a word of foreign fiction. The Chinese term for them, he states, is '*I ho chuan*' or 'Fists of Righteous Harmony', and he attributes its origins to an organization with the same name and to another body known as the Dadaohui (Big Sword Society). He does not reveal whether he gained his insights from personal knowledge and experiences or from his readings of English language sources.

Some of Singh's observations about the Boxers, however, are clearly derived from the writings of Edwards and Hart. But his account also diverges sharply from much of that English language literature in that it does not question and ridicule the supernatural powers that the Boxers claimed to possess, namely, their ability to become impervious to bullets as a result of their ritual exercises. For Singh, such force or 'amazing power' or *ascharya shakti* was nothing new. It had many historical precedents. In his words: 'Who has not heard of the astonishing powers of Hazrat Mohammad and Jesus Christ and Guru Nanakji?' (pp. 116–17).

However, 'miraculous power' by itself was not enough. People and countries needed more: they needed to capitalize on its energy, exert themselves more, and arm themselves with the knowledge and technology of war making. His country was proof of the limitations of believing in shakti, in 'supernatural' power being enough to stave off foreign conquest and rule. And now China was about to be 'reduced to dust' (p. 117) because the Boxers, too, had mistakenly placed their faith exclusively in their shakti.

For Singh, the Boxer Uprising was instigated by the activities of Christian missionaries, or the 'padre log' (clergymen) or 'padre dal' (clergy faction), to use his language. More so than the English language texts he consulted to fill in the history of the Boxers, he dwells on Western excesses, condemning particularly the missionaries and their role in provoking what he terms the 'Boxer Agitation'. In his view, missionaries were the 'advance guard in the expansion

of European rule' (p. 117). Together with their Chinese followers, they 'hurt' their fellow inhabitants through their 'unwanted intervention(s) and unnecessary pressures' in local affairs, injuring people 'much in the way that ulcers cause pain to the body' (p. 117). Thus, Singh did not accept the conventional Western view of the Boxers as irrational and barbaric.

In our author's eyes, civilization did not hang in the balance in China at the turn of the twentieth century. Moreover, as Singh's remarks on foreign looting and other incidents of maltreatment of the local population suggest, he questioned whether the world powers had any claim to the mantle of civilization because they were the hunters and aggressors, indiscriminate and savage in their shikar of innocent Chinese men, women, and children. Which is not to say, however, that he did not find fault with many of China's institutions and practices; he did, just as he did with those of his own land.

Singh also makes a case for China—and, by extension, India—by recounting conversations he had with a variety of individuals he chanced upon, including an Irish 'Bluejacket' (a member of the naval force), an American postal officer, a British missionary, and a Chinese hakim or native doctor. He highlights these interlocutors—more so than the other people he briefly mentions encountering on the battlefield or the march to and subsequent occupation of Beijing—by reproducing their exchanges on China and India in full and by having them serve as his mouthpiece on a number of issues. For instance, he welcomed the friendly overtures of the Bluejacket but disputed his depiction of China as jungli. And he describes himself as silent and silenced when the American officer praised the skills of India's soldiers and insisted on talking about the importance of self-rule and independence by narrating the story of how the United States secured its freedom from Britain. His recollections of these and other conversations make for fascinating reading because his interlocutors profess views that he clearly agreed with (or not), but which he could not openly voice as a soldier of the Raj.³⁸

Singh's reflections, whether stated overtly or mediated through the voices of people he encountered, are also compelling because they verge on pan-Asian notions that have generally been associated with elites in China, India, and especially Japan, but never with

the rank and file and certainly not with sepoys. No less striking is the fact that he formulated and communicated these ideas at about the same time as the first generation of intellectuals in Asia began to envision their lives and countries in transnational terms.³⁹ Indeed, his account of China and the Boxers is more in accord with some of the sentiments expressed by the Indian intelligentsia in the English and vernacular newspapers of the day that blamed aggressive Western missionaries for the 'patriotic' actions of the Boxers.⁴⁰

But Singh's text also stands out because he approaches China through India, specifically from the perspective of a Hindustani subaltern whose tour of duty brought him into direct contact with another part of Asia. His reflections stand in sharp contrast with much of the contemporary writings about Asia in the West that were largely inflected by the dominant discourse of Orientalism. There were, as yet, few public voices—the Bengali writer Rabindranath Tagore (1861–1941) and the Japanese art critic Okakura Tenshin (1862–1913) were among them—that distinctly broached the possibility of approaching Asia via an 'inter-Asian' trajectory.⁴¹

Although the pronouncements of these two men in the early years of the twentieth century, mostly in the form of meditations and exchanges with one another on their own countries and the rest of Asia, principally China, frequently employed the familiar binaries of Eastern and Western civilization and East and West, they also envisioned a cultural and religious unity across Asia that represented a radical departure from earlier modes of thinking. Okakura famously summed up this new construct by opening his 1903 book on *The Ideals of the East* with a dramatic declaration: 'Asia is one'. Premised on a notion of a shared geography and history within Asia, and also increasingly a unified opposition to the growing power and threat of Western imperialism, such sentiments would give rise to Pan-Asianism as an ideology and movement.⁴²

Singh's sense of a shared Asian identity also extended to Japan and the Japanese. As a warrior, he admired and was awed by the skill and bravery of Japanese soldiers who he describes at length, including by naming specific individuals. As a subaltern fighting on behalf of his colonial masters, he showers praise on Japan for what it had accomplished in transforming itself into a world power. And, as a Hindustani, conscious of the distinctions between white and

black races and Europe and Asia, he, not surprisingly, categorized the Japanese as being of the 'same colour' (p. 71) as the Hindustanis and the Chinese, that is, black. Moreover, he connected Japan to India by emphasizing that the people of both countries venerated Surya and by highlighting the parallels between the *Suryavanshi* Rajputs who considered themselves descended from that God and the Japanese Kshatriyas who thought of themselves as part of the Sun Dynasty or *Suryavanshi* (p. 62).

His affinity for Japan did not blind him, however, to their involvement in the atrocities in China. In his recounting though, he saw them as behaving no better and no worse than anyone else. As he tellingly phrases it, he could not differentiate among the eight foreign powers to indicate 'which [country] indulged most in looting and which ranked what in such acts. I can only say that whosoever wherever got a chance he did not let it go! It is another matter that some did not get any chance anywhere and they therefore claim themselves to be clean and honest. This happened with the American forces' (p. 292).

The author makes these points in the book's penultimate section entitled 'Loot and Atrocities', which opens by harking back to an earlier time when the Western press lambasted the Japanese for committing atrocities in China during the Sino-Japanese War of 1894–5. As he mentions with obvious intent, the claim then was that the civilized races of Europe would never have acted in the brutal manner that the jungli Japanese did (p. 292). In the China of 1900–1, as Singh's eyewitness testimony reveals, and insistently so, all the 'civilized' world powers were guilty of excesses, their looting and outrages perpetrated in the name of rescuing and restoring civilization from the throes of Boxer-led savagery.

Interestingly, Singh's record of their 'Loot and Atrocities' segues into a final section simply titled 'Chin aur Hind'. Much of this concluding discussion centres on a comparison between the two countries, first from an economic and then a sociopolitical perspective. Curiously, the author makes few personal interjections in this segment and devotes most of his remarks to analysing the many impediments that constrained the development of both countries, particularly in relation to Europe and Britain. Only at the very end does his voice surface to proclaim that true religion was an

engine that could power a shipload of passengers to safer shores. False religious beliefs, on the other hand, led to dangerous waters, a passage that India had already completed and China was about to experience.

Surprisingly, the book winds down without making much of the economic and sociopolitical conditions that the author emphasizes had subordinated and impoverished both China and India, making the latter into a colonized country and positioning the former on the verge of colonization. Nor does Singh return to express his feelings of sympathy for China and its people. Perhaps he did not need to reiterate that bond because of his earlier comments about the possible consequences of China's takeover by foreign powers, specifically Britain. God, he speculates, may have been subjecting China to difficult times for its own good. And were it 'to fall into the hands of our all-powerful [British colonial] government it would gain the peaceful sleep that our holy Aryavarta is experiencing. That would be good news. Oh Lord—let it be so! Entrust China also to the great force that Aryavarta has been! Establish a great Asian power by creating a "Hind-Cheen". Amen!' (p. 49). Together the two 'big and fertile countries' and 'civilizations' of Asia that shared so much in common, in other words, would become a mighty Asian power, a Chindia, to use today's parlance.

Finally, in closing, a few words about this translation.

I first became enchanted with Gadadhar Singh and his China story when I stumbled across his extraordinary book in the British Library in the 1990s. I came across it while searching for texts written in different Indian languages in the nineteenth and early twentieth centuries that dealt with Asia or other parts of the world as part of my ongoing interest in understanding the content and scope of cosmopolitan and global knowledge in the countryside, particularly in areas from where people had migrated overseas. That is, not what elite people who were mostly Western-educated, middle-class, and upper-caste urbanites based in the major metropolitan centres of Kolkata, Mumbai, and Chennai knew, but ordinary men and women who resided in towns and villages in the interior. I started with middle- and secondary-school geography textbooks and then moved on to writings on foreign travel and countries. Most of the texts of the latter variety focused on England and a few on travels

associated with the hajj. Singh's book stood out because China emblazoned its title and its publication date was 1902, right after the Boxer Uprising.

For years, I primarily mined Singh's text as a historical source, as a unique Indian perspective on China, and a remarkable account of an Indian soldier's experiences in the colonial army and an individual's Arya Samaj-influenced view of the religious landscape at the turn of the twentieth century. By the time I began translating it from cover to cover, I found out that Kamal Sheel and Ranjana Sheel of Banaras Hindu University were also working on the text. We decided to team up and were fortunate to be able to collaborate virtually as well as in real time and space as housemates in Singapore in the summer of 2012 when we were Fellows at the ARI and the ISEAS. (Thank you, ARI and ISEAS.)

As much as possible, we have tried to remain faithful to the wording of Gadadhar Singh's text by reproducing his vocabulary and distinctive style of writing, particularly his fondness for irony and sarcasm. (The one slight exception to that rule is we have deleted the many exclamation marks he was fond of overusing, ending some sentences with as many as three exclamation points!!!) As with any work of translation, we, too, at times have veered a little from his exact wording so to better convey his meaning.⁴³ To simplify the reading of Sanskrit, Hindi, and Urdu words in the text, we have avoided diacritical and other specialized marks and instead followed commonly used English Romanization style.

Dear Reader. What follows is an extraordinary account of China in the opening years of the twentieth century as seen through the sympathetic eyes and ears of a well-read Hindustani soldier and traveller. May you find his understanding and portrayal of China (and India) heartening and instructive!

Notes

1. The author uses a variety of terms for India: Hind, Hindustan, Bharat, and Aryavarta. All page numbers here refer to the English translation.
2. My copy of this book from the British Library suggests that it was acquired in the second quarter of 1902 (assigned no. 586 of 1902) and processed for inclusion in the India Office Library on 21 July 1903.

3. In addition to the 7th Rajputs, other troops from India included the 1st Bengal Lancers, 1st Sikhs, 24th Punjab Infantry, and a Hong Kong Regiment made up primarily of Punjabi Muslims and led by Major E.G. Barrow, formerly of the 7th Rajputs. The British contingent was the third largest in the multinational force after the Japanese (10,000) and the Russians (4,000). The other five nations of the International Expedition were: Austria-Hungary, France, Germany, Italy, Russia, and the United States. See Lt. Col. H(enry) B(athurst) Vaughan, *St. George and the Chinese Dragon: An Account of the Relief of the Peking Legations by an Officer of the British Contingent*. (London: Pearson, 1902), p. 47; and H.G. Rawlinson, *The History of the 3rd Battalion 7th Rajput Regiment (Duke of Connaught's Own)* (London: Oxford University Press, 1941), pp. 88–92.
4. See Robert Bickers and R.G. Tiedemann, eds, *The Boxers, China, and the World* (Lanham: Rowman & Littlefield, 2007), for a recent study of the Boxers in a global context. Two excellent studies of the Boxers are: Joseph W. Esherick, *The Origins of the Boxer Uprising* (Berkeley: University of California Press, 1987); and Paul A. Cohen, *History in Three Keys: The Boxers as Event, Experience, and Myth* (New York: Columbia University Press, 1997).
5. See 'Digest of Service of the 7th Regt. (D.C.O.) Bengal Infantry', L/Mil/5/669, British Library, which gives a year-by-year account of the regiment's movements.
6. D.C. Baillie, *Census of India, 1891. Vol. 16: The North-Western Provinces and Oudh. Part 1. Report and Provincial Tables* (Allahabad: Government Press, 1894), p. 258, notes an illiteracy rate of 93.85 per cent across the province and 91.85 per cent among males in Kanpur.
7. Kshem Chandra 'Suman', *Divamgat Hindi-Sevi* (vol. 1) (The Encyclopaedia of Late Hindi Litterateurs and Devotees) (New Delhi: Subhas Jain, 1981), pp. 164–5. Singh's name is not listed in the ranks of subedar and subedar majors in any of the *Quarterly Indian Army List*, between 1886 and 1910. See also Rawlinson, *History of 7th Rajput Regiment*, pp. 77–80, and 'Digest of Service', for details about some of the key officers. According to the 'Digest', Adhar Singh, a Kachwaha Rajput from near Jalaun in UP, began his military service of thirty-two years in the 9th Bhopals in 1880 before assuming the rank of jemadar in the 7th Rajputs in 1893.
8. See 'Digest of Service'.
9. Suman, *Divamgat Hindi-Sevi*, p. 165; and Rawlinson, *History of 7th Rajput Regiment*, p. 111. See also John Edward Courtenay Bodley, *The Coronation of Edward the Seventh: A Chapter of European and Imperial History* (London: Methuen & Co., 1903), pp. 464–5. Some of Singh's

- other books are: *Japan Rajyavyavastha* (Political Administration of Japan), the twin volume *Rus-Japan-Yudh* (Russo-Japanese War), and *Parivarik Upasna* (Familial Worship).
10. See entry on 'Travelogue (Hindi)', in Mohan Lal, ed., *Encyclopaedia of Indian Literature*, vol. 5, *Sasay to Zorgot* (New Delhi: Sahitya Akademi, 1992), p. 4371, which ranks Singh second only to Harischandra.
 11. In addition to their distinguished academic record, the Mishra brothers held a number of important administrative posts. The elder, Shyam Vihari, served in various capacities including as a collector, a police superintendent, and a diwan (revenue official) of the princely state of Orchha. The younger, Shukhdev Vihari, was also a diwan in various princely states, at one time of Chhatarpur. The British awarded the honorary title of Rai Bahadur to both of these brothers.
 12. Mukesh Williams and Rohit Wanchoo, *Representing India: Literatures, Politics, and Identities* (New Delhi: Oxford University Press, 2008), pp. 63–5; and Krishan Kumar, 'Quest for Self-Identity: Cultural Consciousness and Education in Hindi Region, 1880–1950', *Economic and Political Weekly*, 9 June, 1990: 1247–55.
 13. Krishna Kumar, *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas* (2nd ed., New Delhi: Sage, 2005), pp. 136–45. See also the accompanying translation, pp. 160, 164, 165, for references to Dayanand Saraswati. Nor would it have been unusual for a sepoy to be an Arya Samajist. Although some elements of that movement were known to oppose Indian involvement in the colonial military, others were known to proselytize sepoys. A decade later Singh was openly identified as the author of various Arya Samaj tracts.
 14. Christopher R. King, *One Language, Two Scripts: The Hindi Movement in Nineteenth Century North India* (Bombay: Oxford University Press, 1994), pp. 124–72.
 15. NWP 1891 Census.
 16. Sir Robert Hart, *'These From the Land of Sinim': Essays on the Chinese Question* (London: Chapman & Hall, 1901). See also Hans van de Ven, 'Robert Hart and the Chinese Maritime Customs Service', *Modern Asian Studies* 40, no. 3 (2006): 545–8.
 17. Neville P. Edwards, *The Story of China with a Description of the Events Relating to the Present Struggle* (London: Hutchinson, 1900); Henry Norman, *The People and Politics of the Far East: Travels and Studies in the British, French, Spanish and Portuguese Colonies, Siberia, China, Japan, Korea, Siam and Malaya* (London: T. Fisher Unwin, 1895); and Arnold Henry Savage Landor, *China and the Allies*, 2 volumes (London: W. Heinemann, 1901).

18. See Anand A. Yang, '(A) Subaltern(s) Boxers: An Indian Soldier's Account of China and the World in 1900–1901', *The Boxers*, Bickers and Tiedemann, eds, pp. 43–64. See also Susanne Hoeber Rudolph and Lloyd I. Rudolph, with Mohan Singh Kanota, eds, *Reversing the Gaze: Amar Singh's Diary, A Colonial Subject's Narrative of Imperial India* (New Delhi: Oxford University Press, 2000).
19. Only the largest of Hindi and Urdu newspapers in NWP&O in 1900 printed runs of 1,000 to 1,500 copies. See *Selections from the Vernacular Newspapers Published in the North-Western Provinces and Oudh, 1900*, L/R/5/77.
20. Kamal Sheel, 'China in Subaltern Indian Images: Travel Narratives of Thakur Gadadhar Singh and Mahendu Lal Garg during the Boxer Rebellion', Paper presented at India–China Conference, ARI/ISEAS, NUS, 2012, cites a review in English that appeared in *The Advocate*, 1 May 1902, a Lucknow English newspaper.
21. *Report on the Administration of the United Provinces of Agra and Oudh, 1902–1903* (Allahabad: Government Press, 1904), p. 60. See also earlier reference in this report to the book as an 'interesting production... in which the author describes what he saw while on duty with his regiment' (p. xii).
22. *Imperial Gazetteer of India, United Provinces of Agra and Oudh, vol. 2, The Allahabad, Benares, Gorakhpur, Kumaun, Lucknow, and Fyzabad Divisions, and the Native States* (Calcutta: Government Printing, 1908), p. 313. The *Advocate*, a leading Lucknow English weekly with a circulation of 1,100, also had a vernacular edition, and was published by Ganga Prasad Varma, a Lucknow resident and local Indian National Congress leader.
23. *The Advocate*, 1 May 1902, as cited in Sheel, 'China in Subaltern Images'.
24. *Selections from the Vernacular Newspapers published in the North-Western Provinces and Oudh, 1900*, see 'Received up to 26 June 1900'.
25. One of many such examples is the book written by one of the officers in Singh's regiment. See Vaughan, *St. George and the Chinese Dragon*.
26. See Vaughan, *St. George and the Chinese Dragon*. See also its reprinted copy: Lt. Col. H.B. Vaughan, *St. George and the Chinese Dragon: An Account of the Relief of the Peking Legations by an Officer of the British Contingent* (Dartford, Kent: Alexius Press, 2000).
27. There are, of course, many self-statements of soldiers recorded in the colonial archives during mutinous or insurgent acts, such as in 1857.
28. In English, especially, there is a cluster of autobiographical writings by senior officials who straddled the divide between colonial and

- postcolonial India and Pakistan. See, for example, Lt. Gen. S.D. Verma, *To Serve with Honour: My Memoirs* (Bombay: New Thacker's, 1988); and S.K. Sinha, *A Soldier Recalls* (New Delhi: Lancer International, 1992).
29. Two scholars who challenge the book's authenticity and raise important questions about its provenance are: Alison Safadi, *From Sepoy to Subadar/Khvaab-o-Khayal* and Douglas Craven Phillot, *The Annual of Urdu Studies* 25 (2010): 42–65; and Walter N. Hakala, 'From Sepoy to Film Star: Indian Interpreters of an Afghan Mythic Space', *Modern Asian Studies* 50 (2015): 1–46.
 30. Singh's acclaim as an author did not earn him a mention in colonial accounts of his regiment, either in Rawlinson's published history or in the unpublished compilations about some of the notable Indian officers of the regimen.
 31. Rudolph and Rudolph, *Reversing the Gaze*.
 32. Susanne Hoeber Rudolph and Lloyd I. Rudolph, *Essays on Rajputana: Reflections on History, Culture and Administration* (New Delhi: Concept Publishing Company, 1984), p. 179.
 33. Dirk H.A. Kolff, *Naikar, Rajput and Sepoy: The Ethnohistory of the Military Labour Market in Hindustan, 1450–1850* (Cambridge: Cambridge University Press, 1990), pp. 185–6.
 34. T.A. Heathcote, *The Indian Army: The Garrison of British Imperial India, 1822–1922* (London: David and Charles, 1974); Rawlinson, *History of 7th Rajput Regiment*, p. 62.
 35. No doubt, Singh's construction of his racialized identity in the military was also reinforced by contemporary debates about why Indian soldiers were not being sent to South Africa to participate in the Boer war even though they had fought alongside British troops in Afghanistan, Burma, China, and Egypt. According to local vernacular newspapers, 'native troops' were not involved because the British did not want Indians to be fighting against 'white peoples' in a war 'between two white Christian nations'. See, for example, *Bangavasi* (a Calcutta newspaper), 13 January 1900, *Report on Native Papers in Bengal, 1900*, L/R/5/26.
 36. Tagore and Chinese intellectuals such as Liang Qichao (1873–1929) deployed similar arguments to emphasize the long-standing fraternal relationship between China and India. Rustom Bharucha, *Another Asia: Rabindranath Tagore and Okakura Tenshin* (New Delhi: Oxford University Press, 2006), pp. 74–5.
 37. Edwards, *Story of China*, pp. 8, 128.
 38. Perhaps because the author envisions himself as giving voice to China and the Chinese people, he reports few occasions where he engaged in

conversations with local inhabitants. In his discussion with the Chinese doctor, he portrays himself as defending the British in the face of the latter's insistence that none of the foreign forces could be exculpated for the excesses they had committed on Chinese soil. No doubt, his verbal exchanges with Chinese people were also few and far between because language divided them. See also Yang, '(A) Subaltern(s) Boxers', in *The Boxers*, pp. 43–64.

39. See the essays by Prasenjit Duara, 'Asia Redux: Conceptualizing a Region for Our Times', *Journal of Asian Studies* 69, no. 4 (2010), and by others in the same issue.
40. C.A. Bayly, 'The Boxer Rebellion and India', in *The Boxers, China, and the World*, pp. 149–50.
41. See Anand A. Yang, 'China and India Are One: A Subaltern's Vision of "Hindu China" during the Boxer Expedition of 1900–1901', *Asia Inside Out: Changing Times*, Eric Tagliacozzo, Helen F. Siu, Peter C. Perdue, eds (Cambridge: Harvard University Press, 2015), pp. 207–25. Also Edward Said, *Orientalism* (New York: Vintage Books, 1978).
42. See Bharucha, *Another Asia*, pp. 10–50; Stephen N. Hay, *Asian Ideas of East and West: Tagore and His Critics in Japan, China, and India* (Cambridge: Harvard University Press, 1970), pp. 37–51; and Sven Saaler and Christopher W.A. Szpilman, eds, *Pan Asianism: A Documentary History. Vol. 1: 1850–1920* (Lanham: Rowman & Littlefield, 2011), pp. 1–38.
43. I have rendered Singh's antiquated Romanization of Chinese words, mostly drawn from English language texts he consulted, into Pinyin, the Romanization system now in use in China and worldwide.

The War in China

The Sea Voyage

On 29 June 1900, I set sail from Calcutta on a ship named *Palamcottah*,¹ together with the ‘headquarter’ (that is, the lead officers) of Bengal’s 7th Rajputs² (3rd Battalion, 7th Rajput Regiment).

The weather was hot even at six in the morning and everyone was drenched in sweat in travelling from Fort William to Khidirpur (Kidderpore)³ dock. The ship was anchored close to the shore. The armed soldiers were lined up along the shore. General Leach Sahib Bahadur⁴ of Fort William delivered a brief speech to the troops about the trip. He said:

You Rajputs! The Government [*sarkar*] of Hind[ustan] has shown great faith in sending you to China. The ministers of the ‘world powers’ in China have been greatly distressed by a newly formed religious order (Boxer)—and this war has been devised to resolve the same. You should wholeheartedly and with all integrity concentrate on the work of the government. And ‘win’. Your battalion has previously been to China during the 1858–9 campaign. So this expedition is not new for you. We hope you will come back with success.

Cheers of hurrah, victory, etc., followed and the soldiers boarded the ship.

The ship remained near the shore all day long. At around four in the evening, the ship moved away to mid-waters in the river

and stood under the shadowy protection of the Nawab Wajid Ali Shah's⁵ Matia Burj.

From the time the force received its orders to undertake the trip to wage war, that is, from 20–28 June, the daily chores provided little respite, so nothing better suited me on the morning of the 29th than to retire to my 'cabin'⁶ (living quarters in a ship).

In the evening, when I went above to the 'upper deck' to look around at the sunset, a range of thoughts arose in my mind. The setting sun cast its crimson-red shade on the waters that seemed to be lit by it.

The rising waves seemed electrified and lent a glorious ambience to the scene.

Very soon, neither the restless waters nor the red shade of the sun was visible. Gradually, everything was covered by darkness. It could be said that everything was submerged in the dark waters of the sea.

A kind of fear crept into my mind. Oh God. Are the gods going to subject ancient China to the same fate? Otherwise why would some people of a country that has been peaceful and in a slumber-like state for almost four thousand years become so impetuous? In the cool, white seawater, a blood-like redness is an ominous sign.

Is the bright moon of China also going down? The fiercely shining sun of Aryavarta⁷ had already set!

It came to my mind that neighbouring Japan had exposed China's weakness. It is true that a dispute with neighbours is harmful.

The insider who knows all the secrets can bring down Lanka [It is the insider who is dangerous and leaks secret information to help your enemies].

My fidgety mind swiftly moved to Japan. I recalled when Japan was in a state of seclusion [purdah or *parda nashin*], the emperor (Maharaja Mikado) ruled from behind a curtain and the American government defeated it in war. This defeat prompted it to awaken or provide life support. From that time onwards, the emperor emerged from darkness into light and saw things that had never been visible before while in seclusion.

He placed his faith not only in God-given natural sunlight but on electricity to light up the darkness. Through his reliance on God

and his own efforts [*khuda* and *khud*], he was able to make his nation so shining and prosperous that others look at it with admiration today.

A thought flashed into my mind that why don't the Chinese want a similar awakening? Then the battle would become fierce. Whatever may be—we are concerned about the victory of our strong government. May the Lord bless us with victory!

While thinking thus, it became extremely dark. Nothing was visible except the distant glow of a few lights of Calcutta.

I went down from the 'deck' to the 'cabin' and ate home-cooked food and then lay down.

Some readers or listeners of the story may laugh that the 'cabin' is only a place for sleeping. Food must be taken in a 'saloon'. But dear brother! So far the Mikado-like seclusion has only been lifted in Japan. In Hind,⁸ the purdah covers not only our home and objects but also our brain, so much so that even air cannot reach it. The lack of fresh air, I fear, may suffocate us! How could I, therefore, have food in the 'saloon'? So, gentlemen, on the first day, I had my home-cooked food in my quarters. But, thereafter, there was little possibility of thinking about maintaining caste restrictions.

There is more to convey on the topic of food. Have you not heard that 'the hungry Bengali screams only for rice'? Similarly, our hungry country [*desh*] of Aryans is always everywhere engaged in discussion of food restrictions.

Hindus lose their status if they partake of food cooked by others—the Bajpais will not eat food cooked by the Tiwaris.⁹ Those who are English-educated are half Christians because they eat fully clothed! The Brahmins of the west are not superior because they sit with the Khatris and eat food together. Kanaujia Brahmins are not respected because they eat meat and fish!¹⁰

And the Kashmiris are not good because they do not even spare chickens!

Our daily conversations revolve around these matters (that all distinctions between superior and inferior and good and evil relate to food habits etc.).

What more can I say? Has not the Arya Samaj¹¹ itself—which has taken on the task of liberating Aryavarta, and vowed to spread the teachings of the Vedas from one end of the world to the other and

restore the 'work-based' varna¹² system—now become embroiled in fights relating to food and eating [that is, issues of caste]?

The sinful hungry belly should be filled up by grass or flesh! Should people's food be sent through the letterbox of Brahmins or should we help satisfy the needs of the living by filling their bellies?

The Arya Samaj, which has lofty goals, is itself becoming entangled in problems caused by these sinful bellies.

Goswami Tulsidas¹³ has rightly said:

Marat Kah Na Karen kukaram

[Encounter with death makes one do all kind of bad deeds!]

So how can we sons of Bharat—hungry, afflicted with many maladies, and quarrelling over mundane issues for survival—strive to attain higher wisdom and desires?

Ashanam Vasanam Vaso – Yesham chaivavidhanta!

Magadhen sama Kashi gangapayngarvahini!

[All those who are terrified by faulty morals regarding food, clothing, and shelter find even Kashi (Varanasi or Banaras) in a muddle and the river Ganga (Ganges) in flames.]

Due to our own misfortune, we have not been able to find peace even in the Arya Samaj.

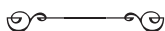
That Arya Samaj, whose major aim is 'to provide welfare for the whole world' and which proudly proclaims

Utthishthata, jagrita, prapya, varannibodhat!

[That is, if one wastes one's valuable time on the above-mentioned trivial issues how can we expect salvation?]

That is why it is said, 'The hungry always look for rice only'.

So it is not surprising that our battalion began discussing food issues once it boarded the ship.



The voyage was not for one to two or four to six days. Our journey on the ship was estimated to last a full twenty-five days. For a day or two, people continued to eat their own cooked food. The next day or two, they managed by eating grams and other pulses. In the next

few days, almost everybody—inexperienced in sea voyages—was dizzy as hurricane-force winds violently rocked the ship. After these initial problems, when life stabilized on the ship, many were weak or only half-conscious due to hunger or fasting. The matter of food once again became a topic of discussion. Subedar Major Gurudutt Singh Bahadur, Dr Ramdutt Awasthi,¹⁴ and some knowledgeable officers then explained to the junior officers and platoon leaders. How could they fight a battle after fasting or scarcely eating or taking only dry food for almost twenty-five days of a sea voyage? Due to the news about intense fighting on the warfront, the ship was sailing at double speed to reach its destination. It was obvious that we would not even have a single day of rest. Not at all possible! We would join the fray as soon as we disembarked. How could this weak and hungry force fight? Having eaten only dry food for weeks, we would first need medical assistance for one to two months for the treatment of diarrhoea (dysentery) soon after getting down from the ship. What impression would the government then have of the Rajputs?

That is why it is important that everyone should cook good food on the ship and eat heartily in order that they remain strong and robust to fight and distinguish themselves in war.

All the head officers [*sardars*] were thus convinced and thoroughly explained this to their own groups (companies) of soldiers.

For the Rajputs, who always love war, whose profession is war, and whose very birth is to wage war, this prodding was more than enough.

It would be a matter of great shame for them if they were not ready to fight in the war, if they were stricken by diarrhoea as soon as they disembarked.

The Rajputs cannot endure any insult that casts doubt on their military ability. Earning renown in war is the sole purpose of their lives.

What good are petty food restrictions if they incapacitate us in waging war? This would disgrace our caste.

Thus, almost everyone agreed to eat cooked meals. First, the kitchen was thoroughly cleaned with water (as Muslims and their attendants had used it earlier to roast meat there). Then, the '*pundit bawarchi*' [high-caste chefs] (soldiers call their cook *pundit* [that is, Brahmin]) were assigned to cook.

This was great, as all of us could now sit in lines while the cooks fed us in turn. Just within two to three days, all of us became hale and hearty again.¹⁵

The English officers too were very impressed with our Rajput brothers and realized that Hindustanis [Indians] were capable of doing anything if required.

Their faith in us would always be deserved—deception of any sort would never be possible. These people would never tolerate any disgrace to the government.

After crossing the Gangasagar,¹⁶ we proceeded deeper into the Bay of Bengal. Water was everywhere. Only the horizon separated the water from the sky.

The vessel sailed over the waters like an amphibian. It is needless to provide a geographical description of the sea route. Whatever route from India to China is known to everybody was also our path. As our Hindu scriptures [shastras] state:

Yenasya Pitro Yataa, Yan Yata Pitamah

[The way of the forefathers is the right way.]

Ram, Ram, how wrong it would have been for me or any Hindu Rajput soldier to leave his Hindu ideals and follow any other path to China?

Our elders, who were soldiers in 1858, also took the same route to reach China. We also went by this traditional route.

We were off to fight—and everyone knows that one has to fire guns and cannons in war. But it may surprise readers to know that no one in the battalion knew how to operate the guns they had been issued. There were canons too. We also had the ‘Maxim Gun’¹⁷ that none of the sepoys (soldiers) knew to operate.

Can there be anything more surprising than this? But there was a reason for this: it has been observed that the white¹⁸ soldiers in the forces of Hindustan are given higher-grade weapons than those given to native soldiers. I cannot recall the distant past, but recently in 1886 when the Hindustani soldiers had ‘Breechloader’ guns, the whites had ‘Martini Henry’¹⁹ rifles, and in 1887 after the Burma War [Third Anglo-Burmese War], when the whites were given ‘magazine’ guns, the Hindustanis received ‘Martinis’. So it was the

eternal military rule (*sanatan dharma*) of Hind that the whites required blacks to receive arms of a lower grade.

Accordingly, our troop also had Martini guns.

On 20 June 1900, when orders were issued for the trip to China, the decision makers must have thought that Britain would be disgraced were its black (*kale* or *kala*) sepoys armed with the damned old Martini guns marching shoulder to shoulder with the world powers. Our weapons would definitely be objects of ridicule.

After thinking about all this, the old practice was discontinued (much in the way that many educated people today fight for 'reform'²⁰ without any concern for long-standing practices) and our troops somehow received the Lee-Metford rifles of the white soldiers five to six days before departure.

With those very rifles in hand, we boarded the ship.

We did not know as yet how to operate these guns. But that was just a minor problem for a force already trained in military affairs. Having knowledge of theory and principle (purpose and operation of arms) of musketry, they did not require any special training on account of the change in the model of gun. Even then, it was necessary for daily practice in handling and firing these guns. At the back of the ship, we were made to practise and learn shooting at paper targets or tin balls thrown into the rushing water as the vessel rocked forward.

It is said that all the European powers that were ready to devour China possessed these newly developed rifles. Not just those forces but even the imperial troops of China were so armed, as were the Rajputs. So if you people prove to be ineffectual, even by a bit, it would be a matter of great shame. That would not be good for you. If you do not know how to operate the gun, will you not become the first victims [*shikar*]²¹ of the enemy?

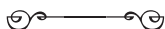
Thus our Rajputs concentrated wholeheartedly on learning to operate the guns while they sped forward on the water.

A friend of mine, in telling me about foreign travel, said that it is healthy to consume brandy or whisky on a sea voyage. I used to ignore such talk and considered it merely an individual's justification to fulfil a desire. But when I had the opportunity to take a long trip abroad, I realized an element of truth in his words. Travel on a

ship provides a unique kind of travel experience. Nothing but the earth and sky, nothing but the rocking of the ship, nothing except the pressure of the waves, and nothing other than the dwarfed and restricted space of the deck, what else was there for one other than to be at ease with the self?

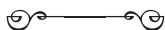
The mind becomes very restless on a voyage. Many kinds of thoughts arise. My friend might have advised his remedy for such a situation. Yet another friend advised meditating on God to keep calm in such a situation. See if you can perhaps find peace of mind that way. Can't *pranayam* [breathing exercise of yoga] steady the *prana* [soul] or the self?

Whatever the case, I could not try either of the two remedies. Nor ease the self. The truth remains that no other experience produces as much restlessness as does a sea voyage.



After sailing for eight to nine days 'like the wandering soul of the lord', our vessel neared Singapore.

It brought pleasure to us. On getting to the upper deck, the surroundings of the city became visible through a pair of binoculars. Very soon, we neared the dock. The 'all clear' signal was received from the port. We were also informed that 'the force had to rush ahead' and that 'the news was dire'.



Therefore, there was no possibility to make the ship wait. We did not get any chance to move. Leaving *Sinhaladvipa*²² or Singapore behind, we all then moved back into our quarters and rested.

Once again, the city and the settlement gradually appeared to merge into the waters.

Water was again everywhere.

A thought came to mind, whether this ship was 'Noah's boat'? There was no visible living being except us that could be seen anywhere. But that 'boat' had all living beings in pairs—(or else how

could the world originate). We all were not coupled. So that doubt [about our ship being 'Noah's boat'] too was cleared!

'The Rajputs marched forward'.

Hong Kong

We reached Hong Kong on 11 July. It was about ten in the morning. What was to ensue—what was to be done—so far, nothing was known. Soon, naval officers from the colony (Hong Kong) reached our ship by small boats.

We received news that plans were underway for a huge war in Tientsin [Tianjin].²³ The troops needed to reach there immediately. The ship would only be detained for refueling of coal and water. And then, of course, the ship was filled with even more bullets, gunpowder, cannons, and other supplies. After doing all this, we were to depart by four in the afternoon.

The work started as was suggested. We saw boats arriving, filled with boxes of ammunition, bullets, and barrels. There were Chinese people—coolies engaged in labour and doing all sorts of work—what a sight! I will not say more about this because 'Hindus'²⁴ greatly fear 'sin'!

There was an opening of a few hours—the British [angrez] officers headed to town in boats. We too sailed ashore in the company of a few. Stepping on land after quite a few days felt good.

I had to dispatch a few letters written on board, so I set out to look for a post office. I found a post office, but what to do if the postal staff would not accept the English Hindustani silver coin in exchange for the stamps?

All my guineas, pounds, and shillings of all denominations were on the ship and I only had with me rupees embossed with the queen's image. Time was scarce. I tried my best to use this rupee with the empress' [maharani's] image in the Hong Kong of the British, but unfortunately no government servant would accept it.

A Chinese gentleman, speaking in English, told me to exchange the rupee for dollars at a bank. To do that, I located a bank after much searching but there, too, I was not successful.

Finally I saw some Parsis²⁵ at the entrance of a house [*kothi*]. I greeted them, introduced myself, and told them what I needed to

do. They pleasantly responded to us and exchanged our rupees into dollars. Shortage of time made me run. I finished with the formalities and set off for the ship after collecting fruits, etc. The double-storied municipal market of the colony is beautiful. Everything is sold there—a few shopkeepers speak a few words of English and the rest manage with foreigners through gestures.

This market is near the banks [ghat] and, therefore, convenient for ship passengers.

Everyone knows that Hong Kong is a colony of the British Empire. It is a beautiful, clean, and tidy city. It appears as though the hills have been carved to house the settlement. Every lane seems steep. The trams move by making crooked turns through the city routes.

The Hong Kong regiment is also made up of Hindustanis. Its two companies had already gone to war earlier. The total area of the city is twenty-six square miles and the battery on the peak, on which the British flag is hoisted is at a height of 1825 feet.

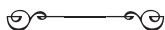
The people of Hong Kong appeared peaceful. Restlessness was not reflected on their faces. This settlement came under British rule on 5 April 1843. Actually, Hong Kong is a city of China. The Chinese are the inhabitants of this place. Yet, in spite of the devastations and burning in China, the people here seem totally oblivious and unconcerned.

It is true that 'if the eyes are blocked, even mountains cannot be seen'.

Kou nripa hoyā hamen ka hani. Cheri chandi na hove rani

[Whoever be the ruler, what difference does it make to me. Whoever sits on the throne I will remain a servant; that is, a female servant can never become a queen.]

Hong Kong currently enjoys being part of the British Empire. It is comfortably in deep slumber. China is not a matter of concern to it.



Preparations were underway there [in Hong Kong] to get our ship ready to depart.

We returned in time.

The ship soon proceeded. The surrounding water that appeared like a narrow lake or a pond due to settlements along both banks gradually widened as the vessel cut its ways through the sea. After a while, once again, only skies, clouds, and the water remained.

Wei hai wei—Dagu—Tianjin

Travelling thus, the ship reached the recently abandoned port of Wei hai wei,²⁶ as did I, although because of ‘sea sickness’²⁷ I could not understand anything.

The ship stopped there for a while to seek information.

We moved on after receiving orders to proceed, even though the evening had set in.

While we were travelling here, Tianjin was gearing up for a huge battle. It appeared as though hundreds were proceeding to the ‘temple of the god of death’. Our Rajputs, too, were getting restless to reach the warfront and swing into action right away. They wanted to look at the brave ones who had come to fight in the war, to know the status of the battlefields, the level and degree of strength of the others. Since all the passengers were going for the same purpose, there was no one else who could perceive the sense of urgency other than God Varuna [the (pre-)Vedic God of the Cosmos, also of rain, and keeper of the celestial waters].

It is true that the warm blood of Rajputs naturally boils and grows restless in hearing about intense warfare. What would have been surprising is if they were not excited.

We advanced beyond Wei hai wei and reached near Dagu (in present-day Tanggu district, Tianjin) port.

Water Route from Dagu to Tianjin

I have heard from elders of an earlier generation of such folk sayings as ‘if the sea catches fire, who can extinguish it?’ and the saying of Kabir²⁸ about ‘the boat sinking in mid-water’ [indicating terrible devastation] and so on.

At Dagu, we saw in reality the sea on fire. Clouds of fire-laden smoke covered the sky and loads of black and colourful burning and falling chunks gathered as ashes in the waters!

We saw huge ships stationed there—and many others were rushing here and there. The smoke emitted by them hid the sky. This is probably what is meant in saying the ‘sea is on fire’!

We know that fire enormously devastates life and materials, stationary or moving on land. It must be the same when the sea is in flames.

We came to know that the Dagu port was in the midst of battle, prior to our arrival. Two ships, with all their men and materials, had totally burned down. So the sea actually burns and those who douse this fire rule the world!

It is unfortunate that talk of war has almost become extinct in our entire country of Aryavarta. The courageous Kshatriya race (jati) too has limited their talk to only the deeds of the two [legendary] warriors, Alha and Udal.²⁹

With great surprise, I have to note that our fairly knowledgeable people, graduates with MAs, BAs, court officials, magistrates, teachers, and lawyers are so unaware of military science and war that they delight in listening attentively to news of an ordinary gun firing and the gossip of a mere soldier. They do not even feel shy about expressing their ignorance. On the contrary, they take their ignorance to be a sign of their affluent lifestyle. What to say of naval, mountain, land, fort, valley, and other kinds of warfare!

Why should we believe that they have not read western history and do not know about European naval wars and the rise and fall of world powers? Nevertheless, I am embarrassed to hear about their ignorance. May the Lord bless them! In my understanding, those who are unaware of wars involving countries or are not fond of war are all weak and deprived.

All knowledge is incomplete without knowledge of war. It is not hyperbole— all knowledge has to bow before knowledge of war.

I have often heard religious leaders speak of large-scale bloodshed in civilization as unethical—‘to wage war is not civilized, but wild’; ‘knowledge of war is not real knowledge, but indicative of demeaning character and knowledge’. But dear friends, bloodshed is caused by ignorance about wars. A trained warrior wins by virtue of his knowledge, skills, and experience. The inexperienced, on the other hand, is defeated even after incurring huge losses. There was no end to bloody deaths in wars of the olden days fought with swords. With the invention of superior guns (in earlier times, there

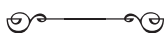
was theoretical knowledge about guns but, perhaps, little familiarity), the number of deaths have declined.

There is also a huge difference between those who know how to handle guns and those who are not skilled.

Many of our important religious texts are full of praise of military knowledge and love of warfare. So much so that even gods in the Vedas proclaim that the race/caste that defeats the enemy, possesses superior and fiery arrogance, and is capable of handling a variety of thoughts simultaneously can enjoy peace and comfort in the world. *Shatruha-Bhim Ugraha Sahastrachetaha*, etc. [The person who harms the enemy, if of extreme and turbulent temperament, has thousands of kinds of feelings, the race that can enjoy well-being and peace in the world.]

Nowadays, in countries that have become civilized, even a twelve-year-old boy is aware of this great knowledge. What to say of the young and old citizens!

Volunteer soldiers, peasant soldiers, aristocratic soldiers, youth groups, and caste groups—so many different groups made up the European Kshatriyas (warriors). If our educated people, on finding this out, do not respect the duty and skills of the soldiers and do not understand their duty, their minds are filled with rubble from Beijing's Coal Hill.³⁰ (Sorry for the harsh words!) If you want, you can have my evidence.



I had heard that 'a boat sinks in mid-river' and found it to be true. China, with a population of forty crores [400 million], along with its wealth, population, materials; streams—seas and rivers; forests and gardens; palaces and temples; state and king; was getting restless and ready to board a small religious group's 'junk'³¹ that was going to sink.

It is possible that Saint Kabir may have said the above words to describe the same kind of fall that Hindustan had. Dear brothers! All those who adore the great man Kabir! Will you not make the slightest effort to know the inner gist of his words?



In China, Christian priests praised salvation for the living. One foolish son of China ignorantly did not wish to attain salvation while living.

Following the dictum that *Paropkaraya Santahi Jeevanam*, that is, doing good deeds is the objective in life for saints, merciful religious priests wholeheartedly vowed to attain salvation for the Chinese and, thus, involved China in a religious war.

Great is the power of religion! Oh religion, we repeatedly hail you! Our many humble bows to you! You have thousands of forms. *Sahasra Shirsh Purush*, a person with thousands of heads, as described in the Vedas, perhaps depicts you only in many forms! I salute all your forms from all directions.

You have repeatedly blessed us Hindustanis. Appearing as Lord Buddha, you provided us eternal peace. Taking the form of Hazrat Mohammad, you made us pure and holy and now:

Khabar le aey masiah, tu kahan hai?

Tera bimar bismil neem jan hai.

[Oh God, take care of us, where are you?

Your sick sacrificial son is half dead.]

Oh Lord! Oh liberation! Oh liberation!

We Hindustanis have great faith in religion—but perhaps we know not why. Why else would we quarrel among ourselves in the name of religion? I know not when, where, and how religion (dharma³²) manifests itself? I only know that it is in ‘rules about food consumption’, ‘execution of birth and death rites’, ‘performance of marriage and other ceremonies’, ‘commencement and development of production’, and whenever the pundit or the astrologer suggests its need. The great message of religion is that it is needed when there is faith, when there is no faith, and when there is fear.

Shradhyadeyam Ashradhayadeyam

Bhayadeyam Ityadi

But dear brother! ‘*Dharmasya Tatvam Nihitam Guhayam.*’ [The essence of religion is known only after thoughtful discussion and far-sightedness.] Intelligent persons [having ears and eyes] must clarify the meaning of religion from the respected padre (chaplain or priest).

We humbly plead to our loving brothers to follow the Kshatriya spirit to be of value to our government. They should educate themselves and their children in the history of the accomplished higher races, the lives and times of great European warriors, and their unique war experiences, as well as in books on naval warfare, military skills, and the essence of the actual state of affairs.

Ignorance of such higher education is against civilization and, for Kshatriyas, totally inexcusable. Isn't it shameful to be considered British subjects and remain devoid of the courage of the brave?



We had to wait a while in the middle of the ocean as it was not possible to proceed ahead because of shallow waters. The lighters (barges) were to arrive shortly. Finally, they arrived and our force boarded them.

It was quite a sight to see the horses and mules disembark from the ship and board the boats.

After a while, we reached the mouth of the Piho River [that is, Pei Ho, later known as the Hai He]³³ near the Dagū fort.

The sight of the devastated fort looked horrible!

The port of Dagū was the venue of a difficult battle. It was so well-positioned and strong that conquering it while under the protection of an army of skilled soldiers was impossible, if not very difficult. (Read below for a description of the battles at Dagū.³⁴) To us, this fort looked as black as snakes falling into the fire well of Janamejaya.³⁵

It is true that the British lion (*singh*), having become the most powerful force in the world, will attack for the sake of protecting religion. How surprising would it therefore have been if Dagū fort had not fallen when it was under the protection of those followers of Confucius and Mencius who propounded that 'war is sin'.

The intensity of war there was apparent from the terrible condition of the fort.

We now went along the Hai River (Pei or Hai He). Green fields lay on both sides of it and a few villages and hamlets could be seen here and there. For around eighteen to twenty days, the water and

the sky were all that had existed for us. We were, therefore, elated to see the greenery on the land. We then came across villages on the riverbanks, many of which were still burning and many others reduced to ashes.

The night came! All the world's beings, all living beings, all things, and all actions became one in the dark. This was very much like our so-called enlightened ones becoming one with *brahma* (soul) in meditation. With such thoughts I, too, went to sleep on the side of a boat covering myself with a blanket and without taking off my boots and gun. Although it was July, it felt cold. Of course, the small boats were guarded from every corner. It was said that the country belonged to the enemy; therefore, we had to be careful. Firing from villages or close by places was possible.

Morning came and I awoke. Again, the same villages in ashes, stray dogs, and scattered dead bodies became visible. Almost every forty to fifty yards, we encountered one to two dead bodies on the riverbank.

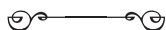
In my estimation, hundreds of dead bodies were strewn on the way from Dagu to Tianjin. Dogs chewed on some bodies, while other bodies flowed along the waters or rested on both sides of the riverbank.

With almost all the villages burnt and no villagers to be found, on every pile of ash, destroyed buildings, one or two flags, French, Russian, or Japanese, could be seen fluttering. Occasionally, in some villages, a living skeleton of an old person could be seen standing with the support of a stick (*lathi*). Even hearts of stone would be moved by such a sight!

There was no need for us to feel compassion because we had come to fight the Chinese. But...seeing people of our same colour generated an 'emotion'³⁶ for them in our minds, if not in our actions. The Chinese are Buddhists. (I did not know about Confucianism at that time.) They share a religion with Hindustanis. As inhabitants of Asia, they are also almost fellow countrymen. In complexion, tradition, and culture, too, they are not dissimilar. Why has God (Parameshwara) inflicted this distress on them! Did God not want to help them?

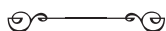
A surge of sympathy (*sahanubhuti*) came to mind in seeing the plight of the Chinese. How innocent were our ancestors who

fought with Lahore for Delhi or with Chittor for Jaipur! They fought the Rathors for Akbar and Ranjit³⁷ for the British. Why have their hearts and minds become worm-eaten? Then it occurred to me that probably God (Bhagavan) manufactured this delusion for the welfare of the Chinese. Were China to fall into the hands of our all-powerful government, it would gain the calm and peaceful sleep that our holy Aryavarta is experiencing. That would be good news. Oh Lord—let it be so! Entrust China also to the great power (Shakti) that Aryavarta has been! Establish a great Asian power by creating a 'Hind-Cheen' [India-China]! Amen!



With such passing thoughts and scenes, we reached Tianjin. I cannot close the narrative of the sea journey without mentioning my exchanges with a 'Bluejacket' (a navy man), an Irish soldier, on a tugboat. He showed great affection towards me from the moment we boarded the boat. Perhaps he paid attention to me because I could speak English. But there were many others who could speak English other than the other white Bluejackets. He told me about the battles that had taken place in the past three to four days at Dagou and Tianjin. He also made various statements to convey his knowledge of warfare to me! He said he, too, was not an Englishman (angrez) but an Irish and that he had come to wage war for the British government. Similarly, you all are not British but have come to fight for the government—this, indeed, is good. Mutual sympathy is a good thing. But the Chinese are not a civilized race (*sabhya jati*), they are completely wild (*jungli*) people! They do not deserve pity! And so on—such were his admonitions! He also wanted to take great care of me and offered all kinds of food and drink: beer, rum, bread, biscuit, butter, mutton. He was very surprised to hear my refusal of his offer of all these things.

'At least take a glass of sherbet of lime juice', he insisted. So generous was he that I finally had to accept his offer.



We now reached Tianjin! The city was on both sides but now in ruins.

Military officers and others lined the shores. We were welcomed with great hurrahs and the force was disembarked respectfully.

The Russians, Americans, and other soldiers shouted hurrah.

While departing, my Bluejacket friend gifted me a 'bullet' that he said was a symbol signifying courage. I thankfully accepted it and placed it in the pocket near my heart.

With this farewell, our sea voyage came to an end.

Concrete Evidence Regarding Sea Voyages

I have heard and found many of our Hindu brothers questioning and looking for evidence in the Vedic scriptures (shastras), etc., about sea voyages.

Many people have found a lot of evidence. But no clearer evidence is greater than actual experience. Therefore, this journey to China by Hindustani soldiers stands as a clean and clear proof of the validity of sea journey.

Such proof has been provided many times before by the journeys of Hindu soldiers to Aden, Africa, and other places. Even when Hindu soldiers visited London in 1882, their caste practices were not at all affected! Now this journey to China provides new and living evidence.

The entire world knows that the Hindustani troops who came to China now consist of people from almost all the regions, races, religions, communities, and faiths.

From Hindustan have come people who are both lower and higher castes, big and small, as well as rich and poor. They have come by boarding ships! And they were at sea for periods ranging from twenty to twenty-two days to a month and a half. They did all their living, celebrating, and dining on board the ship and in China.

Therefore, what more proof is needed than the present trip to establish the fact, whether this-worldly or other-worldly, that sea voyages and foreign travel by Hindustanis from all regions is evidently approved in the Vedic texts?

So, dear Hindus, there is no need to worry further. You may reliably send your kinsmen to Europe, America, Japan, and other countries for education, trade, and military training. None can have even the slightest objection!

The fear of being an outcaste is needless. First, let any jati outcaste the eighteen thousand of us Hindus and then they can deal with you!

You may know that jewels originated from the womb of the sea (*samudra manthan*).³⁸ This was the cause of all creation!

It is actually like this. By churning and conquering the sea, the British have acquired America, the subterranean heaven (*Patalpuri*),³⁹ the golden lands of India, several colonies, and settlements. They carry out all the trade of the high seas the world over. The world is terrified of their naval power. Were these not the outcome of conquering the sea?

To refrain from sea voyages knowing all this would make a sane person observe that we have become totally senseless (with our eyes dug out by eagles for food and ears snatched by crows). Oh! We enslaved have lost all our knowledge and dignity (lost our nose due to the frost bite of slavery)!

Notes

1. Part of the regiment sailed on the *Nerbudda*, which left on 25 June. Both were ships of the British India Steam Navigation Company. See Lt. Col. H.B. Vaughan, *St. George*, p. 14.
2. Rajputs consider themselves to be of the Kshatriya or warrior caste. The 7th Rajputs, also known as the Duke of Connaught's Own Rajputs, was an infantry regiment of the Bengal Army, whose origins date back to the late eighteenth century.
3. Fort William, located on the banks of the river Hooghly (Hugli), lies in the heart of the city of Calcutta (Kolkata) and was the headquarters of the Bengal Army during the British colonial period. Khidirpur, also on the Hooghly, is a port that connects Calcutta to the ocean.
4. Edward Pemberton Leach (1847–1913) was a Brigadier-General of the Presidency Brigade. See Rawlinson, *History of 7th Rajput Regiment*, p. 88.

5. A place on the southern outskirts of Kolkata to which Nawab (king) Wajid Ali of Awadh was exiled and where he constructed several prominent buildings.
6. Here and elsewhere, the author uses Hindi transliterations of English words, which we have duly noted by placing these words in quotation marks.
7. Singh generally refers to his country as Aryavarta (abode of the Aryas or Aryans) and his people as Aryas. He also uses Hind, Hindustan, or Bharat to refer to India.
8. Another name for India—of Persian and Arabic origin.
9. Both are Brahmin surnames.
10. Brahmins identified with the city of Kanauj, in the northern Indian state of Uttar Pradesh (formerly United Provinces of Agra and Oudh). Khatri claim Kshatriya or warrior caste status and are often identified as a trading and mercantile community.
11. A Hindu reform movement founded in 1875 by Swami Dayanand Saraswati, which emphasized a return to Vedic values and culture. Many of the author's viewpoints regarding idol worship and various kinds of rituals and caste and gender seem very much in accord with those of the Arya Samaj.
12. Varna (Sanskrit: colour) refers to the fourfold caste division that the Arya Samaj emphasized was a socioeconomic arrangement and not originally a system of status distinctions. Veda(s) (Sanskrit: knowledge) refers to a collection of liturgical texts that date back to the second millennium BCE and are considered a product of divine revelation.
13. The poet saint (d. 1632 CE) whose *Ramcharitmanas* (Lake of the Deeds of Rama) is the most popular version of the story of Rama.
14. Gurudutt Singh was the senior Indian military officer in the battalion; Ramdutt Awasthi was its doctor. See 'The Indian Officers of the 3rd Btn. 7th D.C.O. Rajputs', Records of service compiled by Major J.W.B. Tindall, MSS. EUR. F. 159/7, British Library.
15. Contrast Singh's account of this episode with those compiled by his British colonial officers. Tindall's 'Indian Officers' credits Gurdutt Singh with introducing a 'messaging system' on board the ship that enabled his men to deal with 'caste prejudice'. See also Rawlinson, *History of 7th Rajput Regiment*, p. 89, which claims that Gurdutt Singh 'by the ingenious device of smearing the galleys with a layer of Ganges mud, managed to overcome caste scruples of many men in regard to cooking on board ship'.

16. Gangasagar or Gangadvipa Island in the Ganges delta on the continental shelf of Bay of Bengal is about 100 kilometre south of Kolkata and a well-known Hindu pilgrimage site.
17. The Maxim gun, a recoil-operated machine gun invented by Sir Hiram Maxim, in the early 1880s, was one key to British colonial success in its military campaigns.
18. Author uses *gore* or *gora* [white or fair skinned] often to refer to the British and *kale* or *kala* [black or dark skinned] to refer to his countrymen.
19. The Martini-Henry was a rifle used by the British Army beginning in the 1870s.
20. Author uses transliteration of the English term 'reform'.
21. Shikar in the sense of victim, hunt, prey, and game is a metaphor used throughout the text.
22. The author seemingly identifies Singapore with a name associated with Ceylon or Sri Lanka. Presumably, he does this because of Singapore's earlier designation as Singapura or 'lion city' and their comparable identities as *dvipas* or islands.
23. By then, Tianjin, a city where several foreign powers had concessions, was partly in the hands of the Boxers.
24. Quotation marks in original. Singh is suggesting that he did not want to sin or commit *paap* by speaking ill of the Chinese who were helping in the military assault on their fellow countrymen, and presumably of his own people who had similarly helped the British in their takeover of India.
25. Members of the Iranian Zoroastrian community that had settled mostly in western India and were active in the China trade and present in small numbers in different Chinese settlements. See John R. Hinnels, *The Zoroastrian Diaspora: Religion and Morality* (Oxford: Oxford University Press, 2005), ch. 4, 'The Parsis in Hong Kong and the China Seas'.
26. Weihaiwei, a seaport located in Shandong province in northeast China, was under the control of the British from 1898 to 1930. A naval base, it was the site of a major battle in which the Chinese fleet was destroyed during the Sino-Japanese war of 1894–5.
27. Author provides the English term in brackets.
28. Kabir was a poet and mystic (1398–1448 or 1440–1518 CE) who promoted interreligious unity and criticized meaningless religious practices and traditions in both Hinduism and Islam. He emphasized the importance of utter devotion [bhakti] and the possibility of spiritual union with the Divine.

29. Legendary Rajput warriors celebrated in the *Alha-Khand* ballads sung in northern India.
30. Coal Hill or Meishan refers to a man-made hill north of the Forbidden City rumoured to have a hidden coal supply for the imperial family.
31. A Chinese sailing ship; English word is in the original text.
32. Dharma in the context of the literature of the late nineteenth and early twentieth centuries has various meanings ranging from code and conduct to love of god, and is loosely translated as religion here and later in the text.
33. Author refers to Piho River, or what was termed in contemporary Western sources as the Pei Ho or Pei-ho River. This river, which flows through Beijing and Tianjin and by the Dagu fort, was later called the Bai He and is now known as the Hai River.
34. This note is in the original text.
35. Janamejaya was a Kuru king whose father Parikshit, the lone descendant of his family, died of snakebite. In revenge, Janamejaya sought to wipe out all serpents, in part by burning them in a blazing fire.
36. Author uses word *bava* and places it in quotation marks. Ellipsis is in the original text.
37. The reference here is to the great Sikh ruler of Punjab, Maharaja Ranjit Singh (1780–1839), and the Mughal Emperor Akbar (1542–1605). Chittor and Jaipur were seats of power for different Rajput clans; Rathors is the name of a Rajput clan. Different Rajput groups fought with one another and allied with the Mughals and other non-Rajput rulers, at one time or another.
38. Samudra Manthan or the Churning of Ocean of Milk refers to a well-known story in various Hindu scriptures about the gods bringing out various treasures by churning the sea.
39. In Hindu cosmology, *patal* refers to the nether land or subterranean heaven.

War Scenes

Mission Tianjin

Tyagam Shreshtam Muniyon Vyay Vadanti, Sarve Shreshtam Yach-chariram Tyajet!

*Nityam Mukta Rajayeshu Sarve, Pratyakhante Bhumi-pala Yatheva.*¹

[Two things better than all things are,
The first is power, the second is war!]²

In my personal narrative (aatma kahani), I have now reached that point in the story for which we had undertaken this voyage. That was war!

In the recent past, our country of Aryavarta became unfamiliar with war. People began to consider wars unnecessary. Consequently, war-loving soldiers also were looked down upon.

Our new youth now think that dress, make-up, and excellent looks are the main ingredients of a superior civilization. Scorned is the soldier with his thick, khaki coat covered in mud, breast pockets loosely hanging under the weight of bullets, military coat on the back, satchel and bottle filled with food and water, and the ever-present dangerous gun in hand.

What viewpoint can people accustomed to flowery comfort, children who sit like toys in their fathers' laps, and couples that play like dolls, have about soldiers and their work? How can those who don perfumes and incenses not hate the sight of blood smeared on the bodies of soldiers?

A respected gentleman telling the romantic folk story of Laila-Majnu³ used to emphasize that 'beauty lies in the eyes of the

beholder'. Similarly I plead to my brothers to look at our war stories and our uniforms through the eyes of soldiers.

Do not discount the following words of the famous Hindu saint-warrior Bhishma Pitamaha that:

*Lohotodam Keshtrinam Gajshailam Dhvajdrumam,
Mahim Karoti Yuddheshu Kshatriyo Yaha Sau Dharmavit*

[In the battlefield, those who make blood flow like water, lay hairs like grasslands, pile dead bodies of elephants and horses like mountains, and scatter the enemy's flags all over like trees and leaves—only persons with such skills in warfare are fit to be called Kshatriyas.]

I know well that our people read and listen to war stories with great interest. Newspaper sales also rise due to deep interest in stories of fighting. I have seen in Calcutta that, at the beginning of the battle of Transvaal (the Boer War in South Africa), hundreds and thousands of copies of newspapers were sold in a short span of time. They were sold only for the war stories. Publishers consider their duty to be limited to the printing of ordinary war news. I do not, however, approve of only reading and listening to war stories. This is like villagers counting income and expenditure. It is unprofitable. It is nothing but a waste of time.

To have the habit of reading war narratives like stories is not surprising. The growth of such a perspective depends upon the amount of knowledge that one has about the subject.

How could the sons of Bharat, comfortable in the beautiful, cool, and peaceful shade of the British Rajya (Empire) and soundly sleeping wearing Manchester-made sashes, consider war as anything more than gossip?

But the leading brave people of the world say:

*Ran Vipatpahi Mali Subhat, Nij Shonit Jal Sinchi,
Sewat Siwidhi Shushanti Phal Khaat Praja Drigmichi*

[War is a beautiful tree and peace is its sweet fruit. The soldier, like a gardener, irrigates this tree with his invaluable blood and the whole nation rejoices in benefitting from the sweet fruit-like 'peace'.]

We should look at the British Empire under whose protection we are resting peacefully and admire its people's military skills, work efficiency, and mutual cooperation.

Can you find a better testimony of that?

Hindustan is sound asleep—everywhere, there is peace and comfort. What is the reason for this? Have you ever thought about the reason for the peace you are enjoying?

Dear friends! Believe me—it is only because of war that you are enjoying peace today. War alone protects you. The fear of war deters others from disturbing your sleep.

While sleeping, you know that the whole world is also asleep. This signifies what Lakshmanji⁴ once said, ‘you close your eyes with full knowledge that there is nobody to disturb you’. But you do not know how busy your protectors are all the time for your sake? The effort and prowess of Britain is the reason your sleep is not disturbed. They have to spend their days and nights in maintaining moral duties and war fitness. They are making enormous sacrifices of men and materials. They have filled the seas with naval forces. The land is also filled with military personnel. They make all efforts to protect you from all sides. They affectionately stroke you so that you can sleep. Thus war constitutes a major part of the above arrangement.

The war prowess of the British lion is the reason for your enjoyment of peace.

‘Tie the tiger and gun together’ is a folk saying in our neighbourhood.

Our emperor is protecting us in this way. That is why we have peace and prosperity everywhere.

For such an emperor who is completely engaged in using all his knowledge and resources for our comfortable sleep, we must be wholeheartedly devoted.

The method for such devotion, dear friend, is war.

We have heard that when the British initially came to Hindustan and acquired lordship over a small area of land, they recruited Bengalis in their army. When the opportunity to move forward from Bengal to Bihar came, and their rule was established in Bhojpur, the Bhojpuris⁵ received greater respect than the Bengalis in the military. When their fortunes began to shine in the interior land, then even the Bhojpuris were considered inefficient. ‘God helps those who help themselves.’⁶ With the expansion of the rule to Punjab and other regions in the west, the soldiers from the entire ‘purabiya’ or eastern area appeared inferior in comparison

to the Gurkhas, Sikhs, and Pathans. In reality, this is how it happened. How could the loose-dhoti-clad Bengali, the rice-eating Bhojpuris, and the purity-of-kitchen-centred Brahmins match the military skills of the Sikhs, Gurkhas, and Pathans? Can anyone show such differentiation in military abilities in foreign countries where all are equally skilled? There are differences neither among territories, nor are people devoid of great knowledge of and skill in war. Their soldiers are indeed kshatriyas and what is there to say of their virtues, patience, and courage. Their traders and businessmen are no less knowledgeable about war than kshatriyas. When needed, even the rich and wealthy raise an army of young boys on short notice. Observing the military skill of Christian priests, who are dedicated to religion and whose life centers on religion, would put your brave ones to shame. Where shall we count up to—you looked down upon the caste of Jolahas (weavers) as cowards, but lift your eyes in the direction of the weavers of Manchester! See how bravely and skilfully [British] jolahas and koeris (cultivators) are fighting in Transvaal,⁷ thus establishing their prowess all over the world.

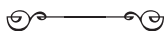
Oh dear sons of Aryans—Brahmin, Kshatriya, Khatri, Kayastha, Kurmi, Jat, Gujjar, Ahir, Gaur, etc.—all dear brothers! Will you not feel ashamed at hearing about the deeds of the weavers?

Dear Bhojpuris and dwellers respectively of trans-Ganges and Yamuna river region! Will you still not open your eyes?

You have to support war for your government and the pride of your country. The best would be to follow the example of the ruler—‘like king, like subject’ [*yatha raja tatha praja*]⁸—and thus prove the prowess of the Hindu race throughout the world. In this dynamic century, ‘we should move with the wind’ and be committed to join the march of universal progress that is everywhere.

Outsiders say that the British are exploiting distinctions based on caste and other differences of the Hindustanis in ruling them—that is, by a ‘divide and rule’⁸ (*phuta me badshahi*) policy. But this is not true. We Hindus believe that the British rule over us for our own good. Even though we believe this at our home and in our mind, how do we prove it to the foreigners? Dear loyal Hindus! It is, therefore, necessary to put aside our differences based on region, caste-cum-occupation/profession, and other factors, and rise as

one 'Hindu *kaum (quom)*' (Indian nation)⁹ to prove that the rule of the English is not here to divide but unite us. Could there be anything better to prove our devotion to British rule than foregoing the concept of 'divide and rule' (*phuta dalkar rajya karna*) from our mind.



We might have forgotten our military knowledge. The Hindus have become ignorant of their military skills. Yet we still always remember the rejoicing colour of war and war outfits.

To show our dedication to such a beloved tradition, we disembarked from the lighters on the afternoon of 17 July 1900 at the Chinese city of Tianjin.

Our 7th Rajput Battalion was the first of the Hindustani troops to reach China. We were, therefore, warmly welcomed.

Tianjin is or was a huge and prosperous city situated in northern China. A city it is, but without inhabitants! There are homes but no dwellers! Bodies are there but lifeless! Oh! Then there is nothing! There is—was—what is there to say?

At that time, there was nothing in Tianjin. Brave, foreign soldiers roamed about in their khaki uniforms stained with ashes of the ruins. There were a few captive Chinese coolies who were forced to carry the corpses and clean the debris.

Smoke in the air cast a shadow. Houses were still in flames. Blood and the flesh and bones of bodies had turned the waters of the Hai River into a potion that was dangerous even to touch. Soldiers began staying in a few houses that were saved. And they were developed as meeting places for war consultations.

Our battalion was also made to camp in a large tin-roofed godown (warehouse) near the riverbank. A few Russian soldiers were already camped in a corner there. Tianjin was the scene of a fierce battle just three days prior to our arrival. Could entering the city without war have been possible?

Those Chinese, who had destroyed several huge ships at the Dagu port, shown great skills in firepower, and bravely resisted Admiral Seymour,¹⁰ were also leaders in the fierce fighting at Tianjin.

Japan, the Conqueror of Tianjin

In my self-narrative, I will only discuss those matters that relate to our battalion. That is why I have not written much here about the battles of Dagu and Tianjin (some short descriptions gathered from war reports are included). Nevertheless, I cannot but mention some stories about the war in Tianjin.

About 800 foreigners were killed in Tianjin!

An American with whom I spoke praised the Japanese greatly. He insisted that both the entry into as well as the victory at Tianjin were only due to the Japanese. Otherwise it would have been impossible.

The city fort was strong and safe. The Chinese had surrounded all sides with cannons. There was no shortage of firepower. Firing lines fell in quick succession. While replacements were quick, even then the lines never looked intact. On the other hand, the firing lines of the Japanese never seemed to break. Fallen soldiers were replaced with such electrifying speed that one could not tell if any fell at all from their lines!

The war continued in this way for long. It started seeming impossible to establish position and break through the entrance of the fort. There was a fear of running short of ammunition!

Very soon, a section of the Japanese troop jumped into the fierce firing line, reached below the fort gate, and made arrangements to blow it. There was constant firing. Hundreds fell. There appeared no way to have a ceasefire.

The courageous Japanese were not ready to suffer more losses. The sacrifice of a few to save the lives of many—a voluntarily offered sacrifice—thus appeared to be the best solution. Accordingly, some moved forward step by step but only one or two reached the end and calmly ignited the fire.

There was no doubt that the fate of those brave soldiers was to be consumed by the flames.

As the entrance gate blew up, the Chinese were shaken.

The joint foreign forces made a final concerted attack (bayonet charge) and the large city of Tianjin thus fell!

According to an American sahib, the Japanese were truly responsible for the victory. He said he could never forget the courage of

the Japanese. Rather, he would tell everyone to keep emulating the bravery of the Japanese.

Dear readers! Think about the reasons for such bravery among the Japanese! What makes the Japanese daringly jump into a fire without caring for their lives?

There are many in Hindustan who astonish us by exhibiting their skill of walking on fire during (the spring festival of) Holi. People are surprised, why do their feet not burn in the red flames of the fire?

But what does your mind think when you compare those walking on fire for show (tamasha) with those burnt facing the fierce fire of cannons—the devastating fire of ammunition.

Your mind will probably be afraid and not astonished!

You may say that so many deaths are futile. Why does a soldier sacrifice his life for a mere four rupees? Did that soldier deem it fit to lose his life for four rupees in such a manner? He was foolish—other soldiers received the same amount of salary as him—then why did others not go? Why did he have to go? Were their lives more valuable than his? You may say such things to prove his foolishness. Hindustani soldiers too sometimes think in such a fashion.

These days, Hindustanis have similar views on these matters. Our thoughts have become like this. Seeing differences among ourselves has become our habit. We love ourselves more than our own brothers—and even our personal God (*khuda*). What to say about loving others?

It is unfortunate that trapped in their extreme selfishness, children of Maryada Purshottam Ramchandra, the great Dadhichi,¹¹ and others have completely forgotten the virtue of mutual beneficence and kindness.

So brothers! The courage of the brave Japanese should be seen from Japanese and not Hindustani eyes. If you still have some dignity or sensibility, gaze at him from deep within yourself.

Japan

To understand the Japanese soldier, it is important to introduce some facts about Japan briefly.

You may know that Japan, in earlier times, was divided into many small islands. It is said that their total number was not less than three thousand.

People lived in peace for a long period. They did not interact with each other in any way. Even then, wars like those of the Kauravas and the Pandavas¹² or of Alha and Udal used to take place regularly. People of one island fought those of another and of one village with those of another. Foreigners had not arrived as yet.

Europeans began to enter Japan, perhaps in the twelfth century. The Portuguese entered into transactions with the Japanese in the sixteenth century.

Japan was not an empire (*samrajya*) then—it was divided up in the manner of the landholdings of zamindars and *taluqdars* (that is, landholders). Kings ruled their homes and villages like King Dashrath of Ayodhya, Janak of Mithila,¹³ and the landholders of Awadh.

Probably, in earlier times, the whole world had the same system. I hear that all countries—England, Germany, Italy, India (Hind), China, and Japan—were formerly ruled as confederations of kingdoms/states (*mandalik*). Gradually with the acquisition of power, they established empires. Well!

The Dutch, on seeing the pitiful state of Japan, wrote a letter to the Portuguese emperor to send his troops to dethrone the Japanese emperor.

When the Japanese ruler came to know of this news, he ordered the expulsion of all foreigners and confined the Dutch to a small island.

Until the eighteenth century, the traffic of foreigners remained limited. In 1853, the Americans arrived. This terrified the emperor who ordered all the citizens and the astrologers to pray to the Sun Goddess,¹⁴ so that the foreigners would stay away from the country.

But the clear-headed Japanese people realized the futility of such acts. Animate objects will have friction with inanimate materials. A fight among landholders only involves rivalry among them. One cannot withstand the prowess of an emperor without establishing an empire. Against imperial powers, the 'Sun Goddess'¹⁵ cannot achieve anything, an active and dynamic god is needed. Well!

The country's educated youth began to hold meetings. They explored the possibility of combining all the islands into a large empire that would not fear any foreign enemy. It was also realized that if they tried to unify all by waging war, there was a fear of not only incurring considerable damage but also of a foreign devil third party jumping into the mix and ruining everything.¹⁶ Such was the case of Hindustan.

The aim of Mahatma (Lord) Krishna too was to turn India into a big and beautiful Greater Bharat by breaking up all the small land-lordships and demolishing Ayodhya, Mithila, Mathura-Vrindavan, Ugrasen, Jarasandh, Kaurava-Pandava,¹⁷ and others.

Bharatvarsha¹⁸ was an ancient empire. It was civilized, intelligent, and full of majesty. Without a great war, it was impossible to bind all of them together into a union. That is why Lord Krishna found war the only solution. There was a fierce war. Many great warriors died. The pride of many was shattered; the power of many was destroyed. It is said that, at that time, no youth were left in Bharat.

The time was right for the creation of a Maharaja for Bharat to become Greater Bharat. But it turned into a different era. I do not know how it happened—Lord Krishna suddenly passed away and the concept of a Great Bharat [Mahabharata] remained in name only!

Oh Bharat! The gateway for foreign intervention thus opened in a weak Bharat.

Oh! True followers of Lord Krishna are no longer visible today. Whosoever is left follows the dictum:

Piye rudhir payna piye, lagi payodhar Jok.

[Why drink blood when water is available].

Engrossed in one's own pleasures! Oh, children of Bharat! Your fate!



Thus, the Japanese correctly thought that if war is fought to bring about unity, there would be more fear at the end and also a likelihood of many hindrances in achieving the goal. They, therefore,

followed a different path and managed Japan's transition with great ability.

In their speeches, Japanese intellectuals emphasized the need to establish an empire, explaining to landholders and kings that, while their small states provided them the status of rulers, it did not ensure the safety and stability of the country. For the welfare of the entire country, all the small kingdoms had to be broken up and united together to form a vast empire.

Blessed are those intellectuals and a thousand times more blessed are truly religious listeners, whose pure heart not only accepted these plain words but also immediately followed the new path.

It is true that, *Honhaar Veervaan ke, Hot chikanepaat* [Clever people understand quickly.]

All the kings then accordingly announced to their subjects that from thenceforth, they would relinquish their kingship and become ordinary subjects of the 'Mikado'. So you people should regard only him as your emperor and treat us as ordinary people.

In 1871, all the kings and wealthy subjects gathered in the city of Tokyo and bowed their heads to the Emperor Mikado. With due permission from the emperor, the Prime Minister announced the good news of the union of all the small kingdoms into a large Japanese kingdom.

That day, a good day—that memorable day marked the onset of the progress of a great power, and was when Japan became a great power.

Dear readers! Do you understand now how Japan became powerful?

How did a small and tricky ant enter into the trunk of a huge elephant and threaten its life? And why was that four-rupees-soldier in the battlefield of Tianjin eager to sacrifice his life in the fire?

Gentlemen! It is true that no one in the world is lower than the people and races filled with self-interest! And for those who are selfless—well-wishers of the world—nothing is impossible for them to achieve.

Japanese rulers never thought twice about renouncing their kingship for the welfare of their country. They considered ordinary citizenship better than kingship. They were not limited to one, two, four, or six in number—but included the entire country. Then, why

should there be any surprise when the children of such benevolent, great people, our dear brother soldiers of Tianjin, readily sacrifice their lives to maintain the dignity of their country?

He fulfilled his responsibility and his duties. He did his job and did not forget his name. He was aware that his government had placed tremendous faith in him and sent him to the battlefield. The reputation of the country had been entrusted to him. It was such a big responsibility. Why would it be surprising were such a knowledgeable soldier to become a lit kite?

I am not sure whether or not the scholars of our country are as wise as this soldier!

A voice in my head says no, but if yes, then our good fortune is not far away.

I was dumbfounded by the narration of my American friend.

It is impressive to hear not only praise of the Japanese but also advice to follow their deeds from an American who belongs to an independent and affluent country that attained all kinds of glories on its own—has shown the world its courage—and established a state of great free people after continuous warfare for several days. But in reality, this has been made possible by its ‘quality-character-consciousness’ and ‘good-essence-realization’. These qualities have made America affluent and wealthy. May God bless all with such sense!

The root of Japan’s progress is her desire for ‘self-sacrifice in war’, ‘surrender of self’, ‘self-pride’, ‘self-dependence’, etc., all terms that stem from her self-denial. Other reasons for Japan’s progress are reform of old traditions, unity of religions and religious independence, development of language for higher knowledge, education in arts and other skills, progress in business, adoption of ways of other progressive countries, promotion of better war skills, etc., all virtues which are the ‘legitimate children’¹⁹ of the great man called ‘Self-renouncer’.



While talking about other countries, we remember our own country and become puzzled. We find there none of the above-mentioned

qualities to help move us down the path of progress. There is also no attention paid to attaining the necessary skills!

It is said that Aryavarta is a country where religion comes first. That is true. So far everything is done in the name of religion. Not only in Aryavarta but everywhere else too, religion has provided a shield for many actions. This has been done in the name of a variety of religions. Important races emerged in the world in the name of these great men. But there is one more thing to consider. What was the basis or context for the emergence of races through religion? Are the same objectives and rules being followed now?

What we find instead is that races are increasingly not uniting, but dividing into many more.

While on the one hand, it is preached that religion unites people, on the other hand, it is very sad to see that the 'so-called'²⁰ religion divides as well! Otherwise, in Hindu society, why would the Arya Samaj, the Khalsa Samaj, the Brahmo Samaj,²¹ and others become enemies and get into a slanging match?

There is no doubt that the more vacuous precepts of religion and sutras that may be called *Grihya Sutra*²² or the troubles of the world are made, the greater the increase in differentiation.

It is impossible to unite the world or even a country on the basis of common interests. But when efforts are made to achieve this impossible task, a new sect or social group emerges. And they attack their own beginnings!

It is like insects that emerge out of grain and destroy the granary. The emergence of caste-like insects is destroying the whole race in the same way.

One must remember that nobody can alter the rules of nature's cycle. People everywhere require water to quench their thirst. It is their will to use a glass or a bowl to drink or even by cupping one's hands. Some drink only plain water, some sherbet, grape juice, soda-lemon, or rose water. We soldiers, when encircled in a fort such as 'Ladysmith',²³ may even drink mule blood once purified. And so on.

I have renamed such differences as 'religion's empty *Grihya Sutra*'. Readers must excuse me for such irreverence and continue to listen to the talk (*gapp*) of a mere soldier. And when required,

these reports will prove to be true. At the moment, it may seem only a simple, though crude, thought.

Amen!

So we find that our country's men of letters lose their precious time in the formulation of these empty religious prescriptions.

What hope then for the reform of Aryavarta?

That is why it would be good if the lord destroyed us as in the manner of 'Red Indians'!²⁴

In enlightened histories, it is not hidden that changes occur in rules of traditions and cultures from time to time. And they continue to happen, changes in attire, food, ways of interaction, and behaviours.

If differences in customs and rituals in our Hindu [Arya] society exist because of our different tastes, should we think of ourselves as separate from one another? Or should we keep fighting among ourselves on account of that?

A friend of mine carried out a fire ritual (havan) for purification at home. For that, water was filled in glasses and in earthen pots and holy fruit offered in dishes.

Another friend performed a fire ritual for the same purpose—he used silver and brassware.

A third friend set a bigger 'holy fire'. There was a desire for fame in addition to purification. Many guests were invited and a large fire ritual organized. A few games too were included for entertainment.

All three men acted in different ways, but the objective and result were the same!

Now I am asking whether these three should criticize each other and open up a yarn shop? And pose challenges to the civilized world by feigning mutual discussion like a game of puppets? Or else lovingly praise each other for working in three different ways for the same goal?

Whatever may be, the deeds of our religious leaders seem opposed to progress.

I know my above-mentioned 'words' will attract a few comments. My 'words' are not irrefutable. But I cannot refrain from saying what I have said, even though people may laugh at it!

It would be better if the 'words' I have spoken gave due attention to the situation and the surroundings.

Leadership Qualities of the Japanese

The Japanese have the quality of 'self-renunciation'. As a result of which, great kings surrendered their kingdoms to the emperor. Our religious clerics, on the other hand, still adhere to their scriptures. At the slightest instance, they brag about being world gurus—as with the saying 'an elephant has two set of teeth: one to show off and the other to chew with'—they are good with words but fail in their actions. They make excuses about what to do with community (*biradari*) restrictions, or if clients get angry, they begin pleading, etc. Is there any end to selfishness!

The other good qualities of the Japanese relate to their love for education and language. They went to the civilized countries to learn about higher education and disseminated knowledge across their own country by translating all the important foreign scientific and other texts into their own language. All that is available the world over in science and technology is also available in the Japanese language!

Our gentlemen are full of false pride. *Eta desha prasutasya sakashadagra janmana*²⁵ (All in this earth should learn about living and building character from the ancient sages). Our ancestors were teachers, but we are not even fit to become students and have become useless (like *chulha jalaane ke kashttha* [that is, like wood for burning in the stove]).

What are our scholar-gentlemen doing? All the education they acquire is only for the sake of filling the stomach. They have attained BA and MA degrees, received many big titles, become doctors, engineers, barristers, magistrates, etc., yet there are only a few whose knowledge has benefited the country. They could have at least translated their foreign knowledge books into their own country's language. Leave this alone—these learned men correspond among themselves also in a foreign language. These examples amply testify to the extent of their love for their own language.²⁶

Therefore, one has to observe that the country has not at all profited from their knowledge of foreign subjects and languages.

Without such an education, they still would have been well-fed, and now asleep, once they had eaten.

A third quality of the Japanese is their self-dependence.

To produce locally all the products needed by civilized society—to be able to fulfill all their requirements on their own—is a wonderful example of self-dependence. Japan has achieved all this and shown the world.

Clothes of cotton and silk, umbrellas, matches, tea, porcelain crockery, etc.—a range of metal playthings and materials for decorating homes, wooden goods, watches, chains, oil, candles, lamps, etc.—were not only sufficiently produced for themselves but also exported. Silk worth about 30 million yen or about 60 million rupees and matchboxes worth 6.6 million yen were sent abroad every year.

Look at the condition of Bharat in this regard—the rice pots of religious clerics cannot be heated without matches from abroad. Neither can a carpet be laid or a lamp lit during scriptural discourses if the weavers of Manchester rested for two days. Such is the state of trade.

Self-sacrifice, self-dependence, acquisition of knowledge, dissemination of knowledge, trade, and learning of war skills: these lead to progress and are the limbs of religion. But if I say so, our dear brothers would ask me to refer to the Dharma Shastras in which the above-mentioned activities are mentioned. Is it in the *Manu* (Smriti, or Laws of Manu), the Parashar or the Yajnavalkya?²⁷ They only like to be ‘imitators’—if it is not written in these sutras, it is not religion!

It is difficult to understand how religious sermons can be delivered if there is no self-sacrifice?

Our renowned preachers should realize that it is ironic if they continue to preach without first becoming followers of modern ways and thought.

One cannot now get away by saying that ‘Do not lock us up because our ancestors were police officers (kotwal)’.

So, dear sons of Bharat! Dear sons of the lord! First learn the history of our contemporary, civilized world before preaching about religion! Only then will everyone have respect for your religious accomplishments.

*Dharmasya Tatvam Nihitam Guhayam,
Mahajano Yen Gatah Sapandha*

[The fundamentals of religion are understood with great difficulty.
The path that great men walk upon should be followed.]

Do not forget that when we talk of '*mahajan*' (great noble men), we should not limit ourselves to knowing who is called a mahajan, but first consider his values.

Great are the noble men who hold pride of place, are dignified, and known all over the world. The great nobles of ancient times have followers in the contemporary world. Today, whichever path provides the right value will be called the path of great noble men.

In an earlier period, Aryavarta was associated with a 'golden land', 'arya', and 'world leaders'. Today, that very country is treated as a 'beggar at the door', 'provincial', and as a 'slave of the slaves'! Remember that 'religion' and 'cult' (*panth*) are different. 'Religion' is eternal while 'cult' changes with time.

So 'traversing' through life is like religion and travelling by a particular mode such as a bullock cart, train, or ship is like the cult.

So gentlemen! With due considerations of the above, try to compare your perspective with that of the Japanese. You may then understand why those soldiers dove to their death aflame!

If our brother-soldiers praise such Japanese actions wholeheartedly, even if they do not emulate them, my purpose in narrating this story will be fulfilled.

Hearing stories about the courage of the Japanese soldiers made me think about many things. My mind was full of appreciation for them. 'May the lord instill similar greatness in us.' This desire came to mind time and again.

Sitting at home, while gossiping with friends, the mind was often engrossed in different thoughts. On hearing about the progress of the British ruling class, the mind always desired to follow them. But seeing our face in the mirror was embarrassing—can the black-skinned ever make progress? If so, why did the 'Red Indian' not progress?

Friends would say, you have the same eyes, ears, nose, and other organs as the British, then why can you not make progress?

Then I would tell them that everything is similar but our skin is black! Our respected Maharaj Surdas²⁸ once said:

No other colour can colour black.
So how can we colour black orange!

We used to have many such conversations.

But after coming here, I saw the Japanese, who have the same colour as we do, perform such astonishing deeds! Progress definitely awaits them!

The truth of it then came to mind:

The burning fire too becomes charcoal in due course of time.
And the blackest of coals becomes reddish as embers.

Nothing is impossible here. What is needed is 'manhood' and 'self-sacrifice'. We also need to serve the government as if on fire. We should not remain black coal! Amen!

Interactions

We reached Tianjin and took shelter in a godown made of tin. The compound was large, and in the front, towards the river, were two gates and close to the settlement at the back was a gate. The back gate touched the settlement. The godown had several bullet holes. When it rained, a lot of water dripped through the holes and amassed in the bedding. A few resided in the godown while others camped outside in the open.

Since our 'Chief Commander' Lieutenant-General (Arthur) Gaselee had not yet arrived, the next course of action was held in abeyance.

On one side of the river, there was a dock for steam vessels. On the other side, two bridges were built, one by the Russians and the other by the Japanese.

Troops from several countries had assembled there to accomplish a great mission. In spite of differences of place, customs, costumes, rites, discipline, state system, economy, and military, all were united at that time.

It was heartening to see the camaraderie among all of them. Everyone spoke different languages, but gave one another due regard and respect.

The Eight-Nation Alliance

Listen to an incident that took place on the day we alighted here.

We had some livestock, goats, and lambs, which came with us and were disembarked at the dock. On the road, four to five Americans carried leather water bags on a cart pulled by them. From among them, one came towards me, gesturing, and bleated 'meh meh' like a goat. I presumed that he perhaps considered us Hindustanis as goat-like. I replied to him in English that it was not proper for him to tease us this way. Can we not call you a donkey or an ass? Hearing me speak in English, he humbly asked for forgiveness. He said that he had made his gesture to ask for a goat to eat and that they would like it if we were in a position to spare one, because they had not eaten good food for many days. He begged to be forgiven if his words had offended us and so on.

I thought that this was a strange spectacle (*tamasha*)! The speaker meant one thing and the listener understood something else. Such situations pose many problems at times.

I would not be surprised if, in our country, similar distortions take place in the comprehension of religious discourses.

It is said that two fakirs (ascetics) can live on one water-pot, but two kings cannot rule the same kingdom! Nor can two swords be in the same sheath. But I saw here not two but eight kings present in one country. Not four but eight musical notes were sung in chorus, even though this unity may have only been for a particular work or time.

Observing such a situation, a question arose in my mind that if numerous foreigners can work together as fellow countrymen in spite of their differences why, then, can Hindustanis not act together in a united way?

One nation, one dress, one will, one thought, same food habits, same lifestyle, same language with some little dialectical differences, same education, one God, one Vedas—even with so many similarities, why are we not 'one'?

From deep down came the instant reply that we are undoubtedly one. Differences are superficial and momentary. The true Hindu spirit is one and will remain the same. The notion of us having many different paths and thoughts are untrue, we are really one; and may the Lord keep us thus.

The Russian soldiers lived alongside us. We, therefore, often met them. We could not understand their language nor can they understand ours. So there was not much interaction. Many Russians knew how to say 'Salaam Alaikum' [Peace be unto you], so when they saw us, they greeted us with those words

One day, Thakur Shivlochan Singh (jemadar) got a basketful of vegetables from soldiers on the other side of the river. The way there was by a bridge built by the Russians but, as the suspension bridge was a little broken in the middle, crossing it required some jumping. The soldiers dared not jump and cross over with baskets of vegetables in hand. A Russian soldier, who was observing this back and forth, promptly came forward and swiftly lifted a basket to his waist and jumped across. This added to the courage of our soldiers. The Russian did not have to lift another bag. The Hindustani soldiers lifted the bags to their waists and jumped across. On hearing this, it came to mind that the Hindustanis can do everything but do not have the courage to take the initiative! They hesitate. Once fear is overcome, they can crush mountains into dust.

Clean drinking water was available for all only at one place. The water, brought by Kahars²⁹ in drums or leather bags on mules, was often not enough. Since it was summer time, the soldiers themselves used to fetch the water. The tap was always in use because Russians, Americans, Japanese, the English, etc., were always filling water.

There it became apparent that the Japanese never had to fill water with their own hands. Whoever filled water first—the English, Americans or Russians—would instantly pass it on to the Japanese. And they happily walked away with the water.

Why did these people act that way?

I have heard them say that the Japanese who had displayed their courage in the Tianjin battle deserved to be paid back by sacrificing one's life if the need arose, let alone by giving them water.

It is true that the whole world is transfixed by courage and blessed are the courageous. Courage is valued everywhere.

Tianjin's Hot Weather

Tianjin was extremely hot in July. The flames added heat to the already hot atmosphere. The smoke still rose. The grains in the houses burnt.

It was as if the fire was assisting the weather.

From eight or nine in the morning to sunset, it was severely hot. The Chinese used to dig large pits on the outskirts of the city and store ice in them during the winters for use in the summer. So when chunks of that stored ice came to us, we were pleased. Tianjin wore the look of a desert with strong winds and dust during July. There was scarcity of water. The river appeared like jaggery sherbet afloat with 'lighters', 'launches', 'steamers', junks, etc., and the many bodies on it made the water look like soup. The water was not worth touching! The Chinese had thrown dead bodies in the wells, as a result of which all the water became bad. Everyone cursed the Chinese for ruining the water. They did not even spare the water, even as they died—what could they have gained from this! But simple people do not understand that this is a war tactic. Isn't preventing enemies from finding water a war tactic?

Modern warfare³⁰ tactics include such skills as placing hindrances on the path of the enemies by spreading barbed wires, felling trees, breaking dams, destroying the boats, hiding or altering road signs, etc. The soldiers are educated and appropriately trained in these methods.

The most important skill is to identify the needs of the enemy. Clever are the ones who know the cause and effects of these intricacies. They deserve to be the victors in the war.

Almost daily, soldiers continued to arrive after our arrival in Tianjin. They were greeted by loud cries of 'Hurray' and 'Victory' as they got down from the boats and went back and forth. Whoever heard the cheers joined in and reciprocated. All present were both the actors and the audiences. No one was only a spectator. Maybe there were one or two whose minds were engrossed on some other issue. How could they then only be called spectators?

Chinese Spies

Our Hindustani people say, 'Brother, this is not the time to speak the truth!' But it is not at all so. Truth always wins; it prevails. It alone pervades the world. Our present British masters and officers respect it greatly. They put all their efforts to seek the truth of the

matter. Take the example of ordinary legal cases—how much time and thought do they put in, day and night, to present the truth?

And don't just look at the newspapers! Not only the Lieutenant Governor and the Viceroy but also the ruling king could be a target of their critical enquiry. But if there is truth in their report, nobody can penalize them.

Observing all this, a simple soldier like me is fearless to speak his mind truthfully.

By taking the side of Indians, Mr Bradlaugh³¹ became unpopular in England. It is true that those who like a foreign country better than their own are considered ungrateful. So why would not the Chinese people, who loved foreigners, not be considered ungrateful?

In the burnt, black, devastated, and people-less city of Tianjin, I encountered many disloyal and perfidious silk-clad Chinese with long, plaited hair.

Though these Chinese were our assistants, informers, spies, people who provided all kinds of information about their country, food providers, and spoke broken English and other foreign languages, I have referred to them as the black sheep of their family and country for the sake of the truth and, also, because I have heard our teacher-like Englishmen say the same. In a civilized country, all civilized people speak and believe so.

We may not be civilized (or probably are not), but we are certainly under the rule of a civilized king and thus speak the truth. And I know that those of our countrymen who are proud to be called British subjects would never consider this as untrue.

The fact is that some Chinese, who were assisting foreigners in every which way, wandered around well-dressed with shameless smiles on their faces.

The Foreign Legations Quarter in Beijing was surrounded by the Boxers. These Chinese occasionally supplied news about it. Many among them were Christians. Instead of loving their country, they paid more attention to their religion and their community of fellow-believers.

How profitable it is to propagate one's faith within and across the country is thus clearly evident from China.

Missionaries

Many Christian priests (*padri*) had gathered at Tianjin.

I was impressed to see their old, calm, and composed faces that were full of devotion! A voice from inside me said: Oh saints! May you be blessed! May your courage, skill, religious sacrifice, and tireless preaching be blessed! Why would victory not come to the country that has given birth to you?

On the other hand, we have the religious preachers of Aryavarta.

Aryavarta has followers of many faiths. I do not wish to criticize them, and I cannot do that—nobody besides the Almighty can do that. When I see shortcomings in one, I also come across good in them. So to discuss faults and not see merits (even if it is different when I fail to see them due to my faulty perception) would be untenable.

But how can any soldier not remain silent towards those who propagate religion with drumbeats?

Among the propagators of religion in Aryavarta currently, the Arya Samaj is playing the major and toughest role.

Look at the clergymen and compare them with the preachers of the Arya Samaj! Calm and composed—but I am afraid that they may challenge me for a religious discourse at any time—some sermonize only for a salary. They would behave differently if there was a shortfall in salary! Religion, in fact, is tied to money! They fight over trivial issues like, ‘G.O.D. is god or dog’—such futile quarrels over grammar!

Some claim that the Vedas demand that yajna [ritual sacrifice] be performed according to the prescribed way in the Grihya Sutra.³² They are ready to debate this!

You can challenge me on this, but I claim that the Vedas prescribe war as yajna!

Somebody accuses the other of financial weaknesses and writes books on it! The discussion of the issue blackens pages of the newspaper.

Slight matters are written up in chits. Alas! Much is made of the slightest of criticisms. Tunnels are dug [to undermine them], one from one side and two from the other!

Differences have emerged within the Arya Samaj due to lack of uniformity among the preachers. One opts out of a group and joins another and begins criticizing the first! This boosts differences and

groupism! So much so, that I am aware that such activities of the people have resulted in the formation of many groups in Punjab and the northwest region!

Can the Arya Samaj expect to make their teachings universal by preaching thus?

Look at the missionaries (*padris*)! Their preaching skills are not a secret! They become the avatars of Christ when they preach. If you slap them on one cheek, they immediately offer you their other cheek—and as it turns to your side, you may not like to hurt your palm with the bristles of their beard! But just wonder about the result of this gesture! In religious discussion, they are judicious, sweet-spoken, clever, and punctual in keeping with the times. They speak in accordance with the needs of the times. They are not ashamed of accepting defeat, as they are not there to fight. Their sole goal is self-centred. If you show anger, they pacify you in a thousand ways and please you with their pleadings. You may win over the missionaries with your scriptural knowledge, but they will win your heart with their behaviour and manners.

During illnesses, the missionaries are a common sight in homes. They provide medication and care in every way. Cholera, plague—wherever the world is struck by disease—the priest is always there to provide a healing touch. What else? We have seen the missionaries in the worst of wars! They, who normally are softer than wax and more fluid than water, become fiercer than a lion and tougher than a soldier when the time comes!

I have found all these qualities in the *padri* sahibs!

Will the religious leaders of our Arya Samaj pay attention to such matters?

If the propagandizing is not well thought-out and the state of the country not kept in mind while performing religious activities, why would Aryavarta that has over 990 faiths consider the Arya Samaj the most respectful and dignified?

The goal of the *padri* sahibs and the Arya Samaj are the same in that the *padri* sahibs want to propagate worldwide belief in the Bible while the Arya Samaj goes by the Vedas throughout the world, and thus, I have taken the liberty of comparing the two! So respectable people excuse me, for it will be my good fortune if even a little attention is paid to this!

The Wretched Hell in Tianjin

On 17 July [1900], we arrived at Tianjin. The day was spent unloading our three months' supply of provisions and food. The following day too passed mostly in similar chores. That day a company of soldiers was dispatched to the fortifications of the city.

The fortifications of a city in China refer to its walls. Every town and village has a boundary. Every gate and boundary wall is fortified. These may as well be called forts. There are settlements in and around the forts. They should have been strong as forts; but in the given situation, they could not be. One of our companies was sent to the walls of such a fortress.

As mentioned earlier, Tianjin was people-less! Apart from dead bodies and skeletons and ten- to twenty-year-old persons, there was nothing in the city of Tianjin. Left were only the remnants of materials and buildings that were saved from being burnt in the fire. Decaying and burning bodies were in abundance.

The description of hell as mentioned in *Srimad Bhagvad Gita*³³ was clearly in evidence. Entering the city was similar to going into extreme hell. And there had been massive looting of the goods of the wretched people of this hell.

In compliance with the orders from the local Brigadier General sahib, a group of hundred to two hundred soldiers were sent to raid nearby villages and hunt down enemies. The slightest sound of fire from a gun or a firecracker from any village would be enough to start firing from all ends, lighting up the whole village as does a full moon in the night.

China all over is ablaze in flames today!

A city orphaned!

March to Beijing

Such was the state of affairs until 27 July because the Chief Commander of the British Force, Lieutenant-General Gaselee had not yet arrived.³⁴ On the 27th, he arrived along with his staff and started deliberations (with foreign commanders) on the relief of Beijing and its foreign diplomats.

The foreign ministers and officials that were held up in the Legation Quarters in the Chinese capital of Beijing had to be rescued. The city of Beijing itself was not besieged. Yet, this expedition was named the rescue [that is, relief] of Beijing.

The Supreme Military body thus fixed the aims of the relief expedition.

Everyone approved the map showing the war plan devised by the British General. And why not? Who would differ from and disagree with a proposal drawn up by the well-cultured, well-educated, well-skilled, well-intelligent, and well-informed Britain of today?

The decision to undertake the expedition was unanimous.

The day soon arrived. News about the expedition was not disclosed before 3 August.³⁵

Our elderly often advised people to keep mantras (sacred utterances) a secret, but confidentiality here neither meant mantras for killing snakes or scorpions nor for removing ghosts. All the deliberations above are called confidential. Why it is important to keep them confidential is understood only when the time comes.

The soldiers from each country readied for the expedition were as per the following list:

• Japanese	10,000 soldiers and 24 cannons
• Russian	4,000 soldiers and 16 cannons
• British	3,000 soldiers and 12 cannons
• French	800 soldiers and 12 cannons
• German	200 soldiers
• Austrian and Italian	100 soldiers
• <u>American</u>	<u>2,000 soldiers and 6 cannons</u>
• Total	20,100 soldiers and 70 cannons

Official News

In China, the news made the rounds that there were hundreds of thousands of Boxers and not much was known about the soldiers of the Imperial force.

It was said that the emperor was helping the Boxers and that the Imperial forces would join the Boxers in the battle. Some also said that the Imperial forces joined the fight in the battle of Tianjin.

They would continue to do so and would make the battle at Beijing very fierce. The fort of the city is impregnable and protected by a large force. Our force of twenty thousand troops would be easily crushed (made into chutney)! For thousands of years, the Chinese have been thirsting for foreign blood and will, therefore, fight most fiercely. And so on—such stories that are known in Hindustan as bazaar talk [market gossip] and in the military as '*toshdani*' [soldier's informal talks] circulated widely.

The official orders and news were as follows:³⁶

At the Peet sang [Beicang] village, located at a distance of about eight miles on the bank of Hai River, the enemies are present with strong fortifications and blockade of the road to Beijing.

From Tianjin to Beijing by the Hai River route is 135 miles and by land route, 80 miles. The attacking column is named 'River Expedition' and will advance by the river route.

Goods, etc., will go by boat and soldiers on foot!

There were many fortresses and barricades similar to Beicang on the way!

They have to be defeated to march forward. The last news received from Beijing reported that until 20 July, the group of ministers and officials of the European powers were alive but were being harassed by the Chinese. Their supplies had diminished, arms reduced, and many were dead and wounded.

It is imperative that they be rescued before they are captured or killed by the Chinese.

The Chinese forces we have to combat are of two kinds—the first are the Boxers who tie a red cloth around their waist. This is their identification. The second is the Imperial Chinese force. The Boxers have old guns, swords, etc., and they do not know how to use the weapons. But the Imperial forces have the latest foreign magazine-rifles like us. The cannons are also new. This force has received military training. While marching forward, it is probable that our advance troop will have an opportunity to attack a specific position. But fighting enemies from a distance of two thousand yards may lead to our incurring terrible losses. But we should not deduce that we will suffer more and more losses with the lessening of distance. In fact, there is much less possibility of incurring losses as we reach in closer proximity. The reason for this is that the Chinese have poor firing skills. In other words, out of fear, they fire in a most inappropriate

manner that make bullets fly above. This may harm attacking troops at a distance but firing at close range, their bullets fly above the head. They also have the practise of keeping fake ammunicions (firecrackers) and when their enemy comes close, they set fire to them so as to leave an impression that there is severe firing. Looking at the severity of the firings, the enemies probably would choose not to attack.

Ignorant Chinese! Do you think that your enemies will get frightened by the sound of firecrackers? You do not realize that this only reveals your own weakness and the lack of courage. It seems that you become very fearful by the severity and sound of fire. This is why you think that others are also afraid. But should those who are afraid muster the courage to come to the battlefield? As the battle becomes fiercer, the brave become more encouraged, enthusiastic, and spirited. How would all of you sitting in the corner of your home and incessantly smoking opium know! Amen!

So, when the random sound of firing is heard, one should assume that it is from firecrackers. Immediately, you should rush and overpower the enemy.

Everyone is strictly prohibited from leaving their position and wandering around because if found alone, the Chinese will abduct and mercilessly torture you to death. Each company will have one mule for carrying food and two for carrying water. Cooked food—roti and puri [flat and deep fried bread made of whole-meal flour]—and water in carrying bag will always be ready at the time of attack. And mules carrying loads of ammunicions, etc., will always accompany.

The weight of luggage containing clothing and bedding, etc., will be as follows:

- Officers with goods mounted
on horse and horse wrangler 80 pounds
- Officer on foot 27 pounds
- Soldier 13.5 pounds

Provisions and rations supply for eight days and potassium permanganate and alum for purifying water will be carried along.

The luggage of 13.5 pounds will include one tarpaulin which can be spread on the ground and, when required, used as cover from above, one blanket, one shirt, two undershirts, one dhoti [men's

garment wrapped around waist and legs] or pyjama, one pair of socks, and one pot. This is the total allowance for luggage. The uniforms alone of the officers are heavier. Each person will have a ticket with his name and the troop number in one pocket. And the other pocket is to contain a packet of medication (a dressing gauze with ointment on it, some cotton, two all-pins, a piece of plastic, and a long strip of cloth).

There was first-aid medication to stop bleeding from wounds caused by bullet, etc., and in case of injury from bullet, etc., this medicine ought to be applied as first aid to stop excess bleeding, which may cause unconsciousness, until the arrival of a doctor.

As the troops of many countries were moving together, the purpose of the name card was to facilitate transportation of the wounded to their own regiment after medical help was provided by the nearest troops.

Each soldier will have 150 rounds of ammunition with them in addition to two hundred rifle rounds on mules with the column. The remaining ammunition will be in the boat.

The three thousand British soldiers that had been ordered to liberate Beijing were as follows:

• 1st Bengal Lancers	400
• 1st Sikh Infantry	500
• 7th Rajput Battalion	500
• 24th Punjab Battalion [Infantry]	250
• Royal Wales [Welch] Fusilier White Battalion	300
• Hong Kong Hindustani Battalion	100
• 12th Field Battery Armoured Artillery	6 cannons
• Hong Kong Artillery	5 cannons
• [Royal] Navy ³⁷	3 cannons

Other troops and ammunitions were left at Tianjin and other places for reinforcement.

It would be pertinent here to quote a statement General Gaselee sahib made regarding the war, that was communicated by a field force order to all. The order read thus:³⁸

In assuming the command of the Force, General Sir Alfred Gaselee KCB, ADC, desires to remind the corps composing it that they represent all classes of the Indian Army and that, as the honour and good repute of that army is in their hands, he expects from them a high standard of discipline and soldiery smartness, as well as valour and endurance.

The occasion is unique in the annals of Indian army. Ten thousand men composed almost entirely of Indian soldiers cross the sea to protect the lives of the Queen's subjects in a far distant land. The duty thus entrusted to them shows the confidence that Her Gracious Majesty, the Queen Empress, places in her Indian soldiers.

Sir A. Gaselee feels assured that that duty will be cheerfully and bravely performed whatever the hardships, the difficulties, and dangers of the enterprise may be. Further they go to meet as the allies the troops of other armies, Russian, French, German, Americans, and Japanese, and in the presence of these, it behoves the Indian soldiers of the Queen to show that they are second to none in soldierly conduct and that Her Majesty has in her Indian troops soldiers as good as those of any nation in the world.³⁹

The 'order' was conveyed to all and it filled everyone with happiness. Is it not true that nothing can be more precious than the encouraging words of the master for soldiers setting out for battle?

First Combat: The Battle at Beicang

On the evening of 4 August, we journeyed forward from Tianjin. Our first target was to strike at Beicang.

In Beicang, the Chinese established battlefronts on both sides of the Hai river. They had a large reservoir of arms and provisions there. Their magazine was full of old and new ammunition.

The Chinese had made this a powerful defence front to safeguard the capital. The name Beicang itself means, Bei = north + cang = storehouse for arms and ammunition = northern arm storehouse or *silahkhana*—and was famous as one of the major armed depots for troops and military camp.

As decided, the Russians, French, and Germans attacked this place from the left while the British, Americans, and Japanese attacked from the right side.

The British troops advanced from Tianjin in the following order:

- Royal Wales [Welch] Fusilier Advance Guard
- Royal Engineer Detachment
- Divisional Headquarter Staff
- General sahib and his Escort from Sikh Battalion
- 12th Field Artillery [Battery]
- Ammunition Column
- Hong Kong Artillery
- 1st Brigade Staff
- 7th Rajput Battalion
- 1st Sikh Battalion
- Chinese Regiment
- 1st Bengal Lancers
- Barbardari—Commissariat
- Field Hospital
- Rear Guard with one Rajput Company



The march started right at half past two. The land and water routes were crowded with troops. Our battalion had four small boats carrying ammunition that left along with the others. The river was full of boats. There were numerous small boats, each separately carrying troops; engineers; wires, posts, bamboos, and batteries; provisions and rations; medical aid and injured soldiers; official papers, pens, etc. I could not count how many boats there were carrying these provisions for the forces of different countries. In fact, I too occupied a seat in one of these boats!

The village of Siku [Xigu] was about 1 to 1.5 miles from the front. The boats anchored there for the night. The battalions rested quietly in the fields.

It is said that clouds move with people in groups. It soon became evident after 2:30 a.m. as clouds from the east began to gather. Thunderstorm and rain with wind started soon after the night set in. That hell-like condition cannot be described. Only those who experienced it can truly understand. If you would like to know a

little about it, listen to the words of an American soldier who has written in his journal:

The night was chilly and we were drenched to the skin. For a bed that night, the clinging mud accumulating for ages had to suffice.⁴⁰

Although it did not rain hard, it continued intermittently until 4:30 a.m. When the firing commenced, the rain ceased and the Rain God Indra disappeared with no trace of his whereabouts. I also did not have time to search for him.

It was decided to strike early, fire heavily from all sides on the position, and finally seize the place. But it was not even four in the morning when the firing started from somewhere. Nothing else then could be done. The enemies were not sitting idle either, and they were all set to counter attack. A fierce battle started with intense fireworks.

Oh! The courageous Japanese! Today also, those Japanese were on the firing line. Their firing line was supported on the right side by the British (Rajput and Sikh soldiers). The heavy firing of that day was never witnessed, even in fireworks.

As the day advanced, the forces were under fire from the cannons and the bullets flying from both left and right. The injured fell and the troops advanced. The fight continued.

The Sun God was eager to witness the prowess of his Japanese and Hindustani descendants (suryavanshi)⁴¹ and brave soldiers, in the same manner, have a strong desire to be victorious. Just as there was no interlude in the desires of the two, so was it with the firing that went on incessantly!

It was true, as I had heard, that the Chinese fire aimlessly and exhaust their ammunition! They spent all their energy in vain!

Unlike the Chinese, we set the target after much thought and fired in systematic fashion without using up our ammunition. Our forward march continued! We advanced with appropriate cover.

The Japanese and our troops took much of the brunt of the combat. The American soldiers were in reserve. They sprang into action with full force as soon as the firing line rushed forward. But by the time they reached the target position, it had been taken over.

The total casualties in this battle were three hundred Japanese and twenty-five British. This was undoubtedly a very small loss considering the severity of the war. In our battalion, one soldier and three mules died, and four soldiers were injured. A bullet brushed past the boot of Dr Ramdutt (even though he was on horseback) and one shot even cut through his turban. He was unhurt, however.

The bravery of the officers to stand amidst the fire and search for the enemy's positions through binoculars and the courage of the doctors attending to the injured with earnest urgency was indeed laudable. What more can we say in praise of our troops that even in such an extreme situation, they fired and advanced without hesitation and with patience. Nobody went astray.

I have seen that, in Hindustan, our brothers get upset over trivial issues and lose sight of their objectives. They become so intense in the war of words that they regret its consequences. I have even seen preachers of peace impatient in anger.

These gentlemen should pay attention to the calmness of soldiers in combat who are otherwise restless.

It is said that Hindustanis like to quarrel. If it is so, why do they not learn and embrace the martial pride of soldiers? If we have to fight, why not fight like soldiers? Why waste energy in a war of words!

So dear brothers! Best to move immediately away from ordinary idle talk, just as our forces have done in ousting the Chinese from Beicang before noon!

The post was occupied. The tired people could now get some rest. The injured were placed on board boats and sent back to Tianjin. The boats for the sick were well-constructed, so that the injured would not have any difficulty.

The enemies were chased for two miles, but looking at the impossibility of their taking a stand, our soldiers returned and camped after stationing outposts up to three miles. Drenched by rain through the night and after a fierce fight from night until afternoon, the battalion rested for a while. They washed their hands and faces as if it were dawn then. It was truly dawn for them. Victorious in war—rest for them had come after hard work. Some dry and cold food was also taken.

Just like the smiling and shining face of the goddess of nature at dawn, the face of the soldier after winning the war seemed as happy, even though it was a victory only on the first day.

The bedding weighing 13.5 pounds still remained on the boats. There were only the uniforms, along with the bottles of water or bowls with some of the soldiers and no one carried anything else. None had the time to get their belongings from the boats.

The camping place was a cemetery. So we used mats, etc., to cover the tombstones to make a fine and comfortable house to protect us from the sun.

We found large caldrons with cooked rice left behind by the Chinese. Tent materials were also there.

The Japanese firing of as many as ten to twelve cannons at a time and the instant blowing up of Chinese magazines looked like the eruption of a volcano with full force. The ground trembled as if there was an earthquake. The rays of the sun looked weak in comparison with the fierce light emitted by the firing.

Injured Japanese returning from the front looked very happy and oblivious to their physical pain. With over twenty bandages covering their bodies, with many bodies ridden with as many as six bullets each, and with limbs dismembered, did the Japanese talk of pain? Seeing their pleasant and cheerful faces, their simple and humble salutation brought a hint of a smile among the onlookers. 'We have won the day!⁴² The field is ours today!' Such simple expressions were full of pride and a great mantra of happiness.

Our Hindustani gentlemen sitting in their decorated drawing rooms will perhaps look at the talk of the eternal joy of the soldier with disbelief. And our religious leaders may even consider it unnatural and say, 'Can causing bloodshed and getting immersed in it ever bring such eternal joy?' Eternal joy is the same as being one with 'Brahma' [self/god] in which the yogi stays immersed and even forgets about the self. Binaries such as hunger/thirst, heat/cold, and loss/gain cannot disturb them. This state of the yogis may be considered the state of eternal bliss. But gentlemen! If you think deeply, then you will find that our eternal joy in war is a step towards that *Brahmanand* [eternal bliss]. All the above-mentioned binaries and conflict also can be equally experienced in the joy of war.

When demons created hindrances in the path to Brahmanand for gods and the sages, kings and soldiers were remembered. They attained the state of bliss on account of the protection provided by the latter.

Could the gods and religious yogis have meditated, had the soldiers cared for their bodies and not fought to bring them the peace that they enjoy?

Had the brave kshatriyas not fought the demons on account of self-preservation, would the sages and gods have been successful in meditation and gaining enlightenment.

It is true that just as yogis do not care about bodily needs and pain, and endure many sufferings to survive in adverse situations and yet remain immersed in a state of brahmanand, a brave soldier forgets the self, displays enormous courage, and concentrates on attaining victory. His heart swells with happiness on attaining victory and the self lights up in heavenly bliss. This state of emotion is beyond description. It is true:

Na shakyate Varnayetu Gira Tada

Swayang Tadantah Karanen Grihyate

[It is difficult to express that feeling of supreme bliss in words because it can only be experienced from deep within.]

The Second Front: The Battle of Yangcun

The next morning, the plan was to attack the village of Yangcun. This powerful and secure front was about twelve miles from Beicang. There was news that an enemy flank was on the left side of the rail bridge over Hai River and the rest were on the slopes along the rail tracks. The British were to attack from the front, the Americans from the right, and the Japanese from the left. The forces advanced at dawn.

By 11:00 a.m., they had reached the 'firing range'. A Russian battalion and artillery also attacked from the left. Our forces moved from the front and the Americans advanced from the right.

The British disposition was as such: forces of the 1st Bengal Lancers in the front, 1st Sikh and 7th Rajput battalions to make frontal attack and the Fusilier White Battalion (that is, Royal Welch Fusiliers), and the 24th Punjab Battalion to provide support.

The forces became ready to attack from within five thousand yards of the front. The advance through the first 2,500 yards was under strong firing. As per the tactics of the 'Extended order',⁴³ our losses were not much. The Rajput battalion did not incur any loss at all. Only a cold bullet struck a havildar, but did not injure him.

Before the capture of Yangcun, however, there was some confusion among the 'Allied Troops' that led to injuries from their own firing.

Sections of the American force had moved a little too forward on the right side. Just prior to this, a few French soldiers had positioned themselves in the fields in order to attack at an opportune moment.

The Russian Armoured Corps that proceeded along the left side was completely ignorant of the movement on the right side.

Those days, the crops of maize and millet had grown so tall that soldiers of different forces could not see one another.

The French mistook the sound of advancing American soldiers as that of the Boxers. It is not known how they got the wrong impression that forces advancing from the right were that of the enemy and began firing in that direction.

On the other side, when the Russian soldiers heard the firing, they too believed that the enemy was now close by. What happened next was that the Russian cannons also started firing in that direction.

With nothing visible amidst the crops, and going by the sound of the movement of troops alone, the Russians and the French continued firing at the American soldiers.

The American scouts, who had already reconnoitred the area ahead of the advance, knew well that there were no enemies nearby. So they did not doubt that the fire from the two sides was that of the enemy; and therefore, did not return fire.

They were in such a predicament. Even after being fired at by two powerful forces from two sides, they remained still, taking all the firing even though they were equally powerful. Truly, the situation of the Americans soldiers was akin to that of 'rats in a trap'.⁴⁴

The area was, fortunately, a cemetery and the American soldiers took refuge behind the burial stones. But how much could they save themselves? Therefore, they incurred much loss.

After several minutes, when the French realized that there was no answer to their firing, they stopped momentarily. Taking this as an opportune moment, a few Americans soldiers climbed atop a grave mound and placed the American flag on top of their guns and raised it. They waved the flags several times to convey there was no enemy nearby. All the beatings were borne by friends only. At long last, the French realized their mistake and ended the firing. The cannons also ceased fire. The troops then advanced. Seeking God's blessings,⁴⁵ those tense moments passed. A few soldiers of the 24th Punjab Battalion, however, lost their lives. This was a case of the weevil getting crushed with the wheat.

While this was going on, the soldiers proceeding from the left were actually fighting the Boxers. Reaching the village of Yangcun, the left flank of our troops came face to face with the enemy. The Japanese and American soldiers were carrying on an intensive battle when, from the other side, the Russian cannons started bombarding the village. The village was on fire, and many bombs fell on the front. These bloodthirsty bullets and the fire, however, did not spare the Americans. Once again, Russian bullets took the lives of the Americans and the Japanese. This time, hundreds of soldiers were killed.⁴⁶

The day was extremely hot. The battle was fought in the afternoon. Nobody can forget that extremely difficult day of fighting. There was even a mad rush to grab water containers of the soldiers who had lost their lives.

The heat was so intense that the Fusilier White Battalion [Royal Welch Fusiliers] could not reach the front in time. It lagged behind. The 'whites' are greatly troubled by the heat. Who knows that this may be because 'gora' and 'garam'⁴⁷ [heat] share the same first letter or due to other factors? I felt pained at seeing red-faced whites falling. What to do, Kashinath the astrologer had left for a heavenly abode, otherwise some method could have been devised to calm the planets and save the whites from the heat of the Sun God.

An American soldier said the following about the heat:

It is all well enough to sit in a comfortable office with the ice-chest near at hand, and discourse learnedly about the advisability of 'just wetting the lips when thirsty', but let the exponents of this idea put

it to as severe a test as did the troops at Yangtsun [Yangcun], and I'll wager a month's pay that they will soon be convinced of their error!⁴⁸

That day, the sun was really hot. Everybody was uncomfortable due to thirst. But fewer Hindustanis and Japanese were felled by it.

Water is necessary while fighting. Drinking a little at short intervals helps. Drinking too much water at one go makes one extremely uncomfortable and causes pain in the heart and abdomen. Many Americans lost their lives due to the heat on this day.

In the battle, we cannot but appreciate the courage displayed by Dr Ramdutt Awasthi, the doctor, who always attended to the soldiers with alacrity.

For anybody falling out of line due to a bullet or the heat, the doctor was immediately available. He provided medical aid and arrangements and was still there at the front.

He did not discriminate, even though his duty was only for the Rajputs. Whosoever needed attention, whether American, Japanese, or British, received it properly.

In the course of the battle, the doctor often had to travel to distant locations and even as the fierce battle continued, he ran in the heat to attend to needy soldiers, even when all officers were on foot.

Just think of the difficulty in attending to soldiers amidst fire and a volley of bullets! Think of the many bullets that rushed past the doctor, but they could not deter him from his duties.

Finally, this post was also conquered! The Chinese fled. Hundreds died. Hundreds were burnt to death in the villages and hundreds drowned in the river.

The soldiers camped at the post. Everywhere, outposts were set up. The fire receded and so did the heat of the sun. With the end of battle, as the enflamed hearts and bloody faces of the soldiers cooled down, the evening too set in with the soft blowing of the winds.

It was really very soothing to have such an evening after a hectic, hot day.

The soldiers were tired. There were no threats from enemies nearby and thus, rest was declared for a day.

On 7 August, there was finally a 'halt'⁴⁹ at Yangcun.

There was a large iron bridge of the Tianjin-Beijing Railway over the Hai River here that had been half damaged by the Boxers. We camped adjacent to it.

The day was extremely hot, but the night was cooler, and one had to use a blanket to remain comfortable.

All these are descriptions of a war. How can soldiers at war stay away from such matters?

‘Tsait sun’ [Caicun]: The Third Halt

The soldiers had a good rest at Yangcun. The tiredness was behind them. They were refreshed enough to proceed.

The severe heat during the last two treks and battles had taught the troops a lesson. It was, therefore, decided that no one would set out during the afternoon.

The Americans, therefore, started very early in the morning. The Japanese were not bothered about the time of the day and moved whenever they found an opportune moment. The Russians too set out in the morning.

Caicun was ten miles away from Yangcun. We had received the news that there was no reason to fear about troop movements there. There was no enemy position or base there. So we quickly marched and reached Caicun. There was neither any confrontation with the enemy nor was the Sun God too strong that day.

We camped in the fields. The troops ate their food leisurely. For the past two days, we had subsisted on cooked food we had carried with us or on corn plucked from the field.

These were so delicious and easily digestible that if anybody had asked about the remedy for indigestion, we would have heartily recommended these.

On that day, we cooked some roti and dal [bread and lentils]. Everybody was happy.

The situation at the Russian commissariat was different. Their soldiers used to trap pigs, bulls, and buffaloes from nearby and speedily cut, clean, cook, and eat those. And soon they were filled with fresh energy and ready to advance and fight.

Now about the Japanese! The Chinese used to abandon their houses at the arrival of Japanese forces, who then entered the homes

and took the cooked rice or they would immediately start a fire and cook the rice themselves. Twenty or more Japanese would surround and consume it within minutes.

Looking at the energetic and enterprising ways of the soldiers from different countries in procuring food made me wonder whether we were soldiers too.

Listen to some interesting stories regarding food (*roti paani*). In a kitchen, two or three Rajput soldiers had prepared their food and stepped out to get a breath of fresh air before taking their meal. In the meanwhile, an American soldier entered and slowly lit his cigar from the flames in the stove!

Oh God (Hare, Hare Rama)! What have you done? What has happened?

The poor American soldier was surprised at the commotion. He thought that he was being accused of stealing the bread. He tried his best to prove his innocence by shaking his hands and legs as well as his coat and hat to show that he had not taken any bread and had only lit the cigar. But the matter was different there. The American soldier walked away on seeing the commotion. What option was there for religious Hindus other than to offer the bread either to Lord Krishna or to the Hai River?

In another kitchen, the bread was prepared. A pile of chapatis (bread) lay on a thali (platter) near the fire. A Japanese soldier placed a dollar (two rupees) near the thali and carried away two pieces of roti.

Alas! The oven had been touched; therefore, all the bread became impure! All efforts had been wasted! The Rajputs were very angry at the Japanese, but the poor person stood there, mouth open, and wondered what had happened and why they were jabbering away. 'I have already paid much more than the price of the bread.'

One or two Rajput gentlemen saw the futility of further explanation, so they returned the dollar to the Japanese and started to hand over all the bread. The Japanese thought that they had been offended by his payment. Perhaps this gesture on his part was undesirable. He most humbly took back the dollar. He wanted to have a few pieces of bread and leave the rest for us. Here, the matter was different. The helpless Japanese was obliged to take away all

the bread as well the dollar. Upholding their religion, the Rajputs started cooking the corn.

The Rajputs made many modifications in their kitchen rituals while in China and suspended restrictions relating to the use of clothes touched by others or wearing shoes in the kitchen, or even physical contact. But how far could they go! They were, after all, not Sheikh Chilli⁵⁰ who could turn a buffalo into a tick by rubbing hard (that is, relaxing a few restrictions to uphold a massive body of ritual practices).

The Fourth Assignment: ‘Hu Shi Wu’ [Ho-hsi-wu/Hexiwu]

Hexiwu was fourteen miles from Caicun. The time of the march of the white soldiers was fixed for the morning and the black soldiers therefore had to march in the dark of night [*kaali raat*]⁵¹—otherwise they would have had to face the heat of the Sun God in the afternoon.

So the Rajputs, Sikhs, and Punjabis marched and reached their destination at night.

The cavalry (*risalas*) then carried out their usual reconnaissance by moving in all directions in order to set up outposts after checking carefully, so that the troops that had marched all night could rest well.

During the reconnaissance operation, they found a strong front about two miles from the village, where some armed Chinese men were still present while others had fled. Perhaps they were reinforcing the front in order to attack our troops at night.

The cavalry made a bayonet charge and killed many Chinese.

The rest fled. Further down, it was found that the Chinese had started to break the dam of the river. Had they succeeded, the river route would have certainly been blocked and the river expedition would have been halted for some time. But God had other plans. It is well known that where there is strength, there are followers. Why would God take the side of old China when there were eight powerful forces on the other side? So there was no fear! The enemies were cleared. The soldiers once again helped themselves to the corn in the fields.

The Fifth Assignment: Matau [Matou]

After resting for the day, we marched forward at four in the evening. We had heard there was no great danger ahead. Everyone was eager to reach Beijing. A group of ministers were captive at Beijing for some time. No one knew their condition. Had the Boxers spared them or were they all dead? That is why the troops of all the countries and the generals were in hurry to reach Beijing.

So setting off at 4:00 p.m., we marched continually till 2:00 a.m. We then reached a place called Matou. The troops were tired. It was late. We had heard that the Boxers often assembled at Matou. So we set up a camp here. It was decided to position a few soldiers at the post, so that there would not be any fear of road blockage.

We reached there at 2:00 a.m. and halted. The soldiers rested while guards were stationed on all sides.

The word 'rest' means to sit on the ground quietly, with the sling of the gun around the shoulder and then to lie down using a folded arm under the head as pillow. If it felt cold, one could then curl the knees to touch the stomach. No need to take off the uniform. In case of heavy rain or severe cold weather, one could, no doubt, use the warm coat as a blanket. That was all for a peaceful and sound sleep. Fortunately, sharp stumps of the harvested crop were not there and the field felt like a velvet bed. If no flat land was available or if the land was rough due to pebbles, stones, or wild growth, then it felt like seeds of cotton found in a soft mattress at home.

Like this, we rested for three to four hours and became fresh and energetic again. We were stationary throughout the day, and in the evening came the order to march.

The Sixth Assignment: 'Chang Chiawan' [Zhangjiawen]

It was six in the evening on 11 August 1900, when we set out and midnight when we reached Chang Chiawan [Zhangjiawen]. The village was ordinary, though we had heard that it was one of the ancient settlements of Chili [Zhili] province. Once upon a time, it was a flourishing town.

Before 11 August 1900, it may not have been a town but was certainly a village. Alas! Today, on 12 August 1900, it ceased even to be a village. Totally devastated! Only ashes and mounds of earth remained.

Even though a battle had not taken place here nor a front or deep trench positioned here, its fear-stricken villagers fled in all directions. Russian soldiers set fire to the empty village! So this very ancient town completed its life and was destroyed forever!

The peaks of mountains in north China named Supingtai (probably Mount Xiaowutai in Hebei) were clearly visible from here, though it appeared to be distant.

The Seventh Assignment: Tungchao [Dongzhao]

Dongzhao was twelve miles from Zhangjiawen. The urgency to move forward made us leave at 9:00 a.m. on 12 August and we reached Dongzhao in the afternoon.

The Japanese and American forces reached ahead of the others as they had left very early in the morning.

The Japanese were ahead of everyone, so they were the first to attack Dongzhao. This town is situated on the banks of a river. Although the fortified township is further away, the settlement starts from the river itself. The houses near the bank were made 'defensible'⁵¹ by the Boxers—small openings to fire towards the river were made, trenches were dug, and fronts set up. Cannons were mounted on the turret. On the whole, the preparations were replete with all the necessary items. But how could the Boxers muster the courage to withstand the Japanese onslaught?

The Japanese were in the front, the Americans behind them. As soon as they neared the city, the Boxers welcomed them with cannon shots. Then there was no stopping. As the Japanese sensed enemy movements, they attacked fiercely. So intense was the firing that heaven and earth shook. For a while, there was a terrible fight. When the American soldiers marching behind them heard the sound of firing, they quickened their pace and rapidly moved forward. Before they could reach the front, the Japanese had occupied the ground—cannons, fortresses, the town, and all the army posts were captured.

The last front set up for the protection of Beijing was thus taken! All the hopes of the Boxer were dashed! They were terrified and fled in different direction! Hundreds died. Many were captured.

The Chinese, who had suffered defeat after defeat from Dagou onwards, became rudderless. How could they now withstand the enemies any longer?

Our forces did not have to fight here.

Without fighting, we got hold of hundreds and thousands of maunds of grains and loads and loads of food items and necessary goods for the commissariat.

This town can be thought of as next to Beijing. It was the main centre for shipping works and served as the main reservoir of food, etc., for the capital city. Here, the Hai River branches out. A small stream flows on one side and a canal has been dug up till Beijing. Consequently, steamers and large boats cannot proceed further beyond Dongzhao. Our 'River Expedition' thus ended.

Dongzhao was fixed as the central point for the advance on Beijing. Commissariat and other services were stationed here. Discussions for proceeding further began to take place.

Beijing is an extremely strong and protected metropolis. It was not an ordinary job to conquer Beijing; therefore, it was decided to keep Dongzhao as the central base for attacking Beijing.

Beijing has sixteen gates. Which gate would be easier to enter and what force should enter through which gate were all discussed with the help of maps.

Expedition to the Great City of Beijing

Today is the day of the attack on the city of Beijing by the eight world powers. There was a time when the whole world respected the greatness of the emperor of China.

The Chinese were known all over the world for their wisdom and knowledge. The sons of the soil were known for their great deeds. The Great Wall of China is still considered a wonder of the world today. Until today, no one has been able to replicate the high quality of their workmanship in jade and porcelain!⁵² Official representatives from countries all over the world would appear before the Imperial Court, bearing gifts as tribute.

Today, that same emperor and those same Chinese people have become incapable of saving their lives and homes!

Those rulers and those people had once built the Great Wall to protect themselves from attacks by uncivilized and wild tribes. They astonished the world—the civilized world with this feat! Today, those same kings and people, confronted with a threat to their lives, are totally incapacitated in physical, economic, military, and political power!

This may be due to their destiny or lack of action and proper thought!

The distance from Dongzhao to the outer walls of Beijing city is thirteen miles. There are sixteen gates for entering the city. Which powerful arrow will be shot from where! One such arrow almost killed Lakshmana,⁵³ but here there were eight in all. Everyone's objective was the sixteen gates in Beijing. So now the planetary positions of Beijing did not appear favourable. The 'sun' had dimmed!

In military strategic discussions, two factors are given priority attention. The first is to take such a position that allows everything to be seen and done while keeping oneself hidden from the enemy. There is no fear of being surrounded. The second strategy is to take good stock of the enemy's situation and to attack them at their weakest point.

It goes without saying that a military or people entrusted with the second task are at greater risk.

This type of the work is called 'reconnaissance' and only 'men of mettle' are deputed for this task.⁵⁴

Such critical issues were continually the topic of discussion among the various troop leaders at Dongzhao.

The Foreign Legations were still in deep trouble at Beijing. The Boxers still had much of a hold over the whole city.

Hundreds of cannons were mounted on the fortresses.

The consultations ended and a strategy was decided.

The Bengal Risala [Lancers] and our Rajput battalion were given orders to advance with two cannons each to carry out reconnaissance.

This force started out at four in the morning on 13 August. Information came from command (that is, from above)⁵⁵ that except for cannon fire from the top of the city wall, there was no other obstacle or front on the road to the city.

These cannons, meanwhile, had started firing continuously since the morning. They were, however, shooting aimlessly.

Our lead troops still kept advancing vigilantly. They halted at Piu Putian [Bei Putian] village after travelling eight miles. 'From here, the Beijing gate was five miles. There were no obstacles along the way.'⁵⁶ This news was conveyed to the main body of the troops at the rear.

The Rajputs camped in the vacant palace of a rich Chinese person at Bei Putian.

The palace was beautiful with gardens and spacious alleys and also had a temple. But it was totally devoid of people. The whole village was vacant, except for the dogs that roamed about!

Our advance troop had skilfully found out that the eastern gate was the most approachable for entry into Beijing. But attacking, entering, and conquering the world-famous and all-around fortified city of Beijing was easier said than done.

The evening set in! The sounds of bullets and cannon fire became deafening. One feared blowing off the head along with the ears! Then we would have the joy of being an inhabitant of the blessed above!

The soldiers swiftly left the vacant palace and, in no time, dug up trenches along the boundary wall. And they quickly prepared 'loop holes'⁵⁷—gun holes in the wall—and trenches for safety. They spent the night in the trenches. It rained profusely that day! As a result of which, the road and everywhere else became slurry with mud! And the soldiers lay in that as if enjoying dips at Gyanvapi or Suryakund⁵⁸ in Kashi.

Old people in the village used to say that the body of the dead should not be left unattended, otherwise ghosts will create mayhem with it. Some even narrate stories of ghosts that entered the dead and performed astonishing acts thereafter, etc.

In reality, we assumed the form of ghosts in the village of Bei Putian and began to wreak and plan all kinds of havoc!

Probably the stories of old regarding not leaving the dead alone may have been for such an occasion. Had the dead in the villages been alive and guarded by the brave, how would any ghost (our soldiers) suddenly enter here to carry out the march to Beijing!

On receiving the 'all well'⁵⁹ message from the reconnaissance party, our main force set out immediately from Dongzhao and reached their destinations by nightfall.

The Russian and Japanese troops started attacking Beijing from 2:00 a.m. onwards.

The American troops reached here about 1:00 a.m. in the night and immediately proceeded further.

By the morning, all the English troops had arrived as well and at 7:30 a.m. on 14 August, our troops also advanced.⁶⁰

The English targeted the east gate of Beijing. The other troops were directed to attack the remaining gates.

The earth shook from the fire of the cannons. Dozens of cannons of the Allied troops, on the one hand, and hundreds of cannons mounted on the fortresses of the Chinese, on the other hand, fired incessantly.

In all corners of Beijing, it seemed as if heavy clouds laden with fire-rain had gathered. Enormous clouds of smoke from the fire dimmed the Sun god. The thunder of cannons, the sparkling fireworks of the Russian guns, dense clouds of smoke, and the incessant firing made Indra Maharaj (Rain God) look aside in shame! Who knows if this shame caused a lack of rain in our country followed by famine?

Whatever may be, what does a soldier have to do with it!

We soon learnt that the sound of heavy firing that we heard at Bei Putian the previous night was, in fact, from the cannon fire of the Boxers at the Beijing Legations and not directed at us.

Our battalion moved ahead as part of the 'advance guard' of the British forces.

Amidst a heavy rain of firing and bombing, all the forces reached the boundary wall of the city.

The most difficult fighting was at the southeastern gate. The Russian, American, and Japanese forces were put to a tough test here!

The gates were made of sixteen-inch thick, wooden panels with huge iron nails of ancient design that could not be moved even by a wild elephant.

Big and thick iron bars were placed inside and a second inner gate further reinforced the protection.

The boundary walls were sixty-four feet wide and fifty-feet high and the parapet thirty-feet wide.

The 16 gates were thus named [as translated from Chinese into English and Hindi].⁶¹

- The Gate of the Exaltation of Virtue [*Dharmabhudaya phatak*]
- The Gate of Stable Peace [*Achal shant phatak*]
- City Armoury Tower [*Nagrik shastragar ghar*]
- The Gate facing the East [*Purvabhimukh phatak*]
- The Gate of the Rising Sun [*Udaybhanu phatak*]
- The Gate of Northeast Angle [*Ishankona phatak*]
- The Gate of the Great Canal [*Badi nahar ka phatak*]
- Watch Tower [*Ghantaghar*]
- The Left Gate of Peace [*Shanti phatak ka vamaparshava*]
- The Gate of Eternal Constancy [*Nityadrihna phatak*]
- The Right Gate of Peace [*Shanti phatak ka dakshini parshva*]
- Watch Tower [*Ghantaghar*]
- The Gate of Perfect Repose [*Purnavishram ka phatak*]
- The Gate of the Western Angle [*Pashchimaty kona phatak*]
- The Gate of Passport [*Durgaveshtan phatak*]
- The Gate facing the West [*Pashchimabhumukh phatak*]

The total circumference of the city was twenty-seven miles.

The American Infantry that was on foot fought fiercely for up to two hours at the southern gate and took control. They climbed up the wall and entered. At close to quarter past two, that gate was opened.

At the other gates, the Japanese and the Russians fought terrifying battles. They were bombarding the gate with cannons and firing at the guards on the wall when our group attacked the eastern gate!

Inexperienced in modern war tactics and surrounded by fire from all sides, the Chinese found themselves helpless in this situation. Alarmed by the fire from the Russians and the Japanese, they then gathered together at those gates and began fighting. They forgot about the possibility of enemies attacking and entering through the other gates.

After a brief battle, we occupied the eastern gate and entered the city!

There was constant firing on to the streets from all the buildings and fortifications. When our forces advanced in this rain of bullets and fire, we suddenly came across a flag hoisted on the top of a structure in the 'Tartar City'. Seeing the British flag brought pleasure to

us, but at the same time also made us suspicious whether this was a clever ploy of the enemies to capture us if we assembled there. We, therefore, hesitated a bit and hid behind the boundary wall to watch. Then followed a signal that read 'welcome' in English. We found out that it was the 'Foreign Legations'.

We learnt from the signals that the Water Gate into the imperial city was the easiest way to enter the Foreign Legations and that we should enter by breaking it.

Everyone was excited on finding this out. Immediately, all moved over to the 'Sluice Gate' and made preparations to break it open.

Difficult path. Strong sun. The incessant firing and all kinds of other difficulties scattered our line and took a toll.

At the time of breaking the gate, only 150 to 200 Rajput and Sikh soldiers had reached there.

General Gaselee, along with a few eminent officers like the Rajput Commanding Major (H.B.) Vaughan and Subedar Adhar Singh along with the above-mentioned Sikh and Rajput soldiers were the first to reach the Legation Quarters.

In order to ease the entry inside through the canal, the (Legation) ministers and the Chinese Christians had dug up the walls to make an inclined path.

As soon as the gate opened, there was a roaring cry of victory across the sky! All the children, old people, and women left at the Legations were overjoyed.

It is difficult to describe how happy and joyous were both the liberators and the liberated!

This jubilation is inevitable. Other than the victors, who else can know the joy of victory! All the travails and hardships were forgotten today as if they had never happened.

The things that are obtained from hard labour are indeed, truly, very loved and appealing. Imagine the joy of victory that comes from attaining something after sacrificing much more precious blood than sweat!

Aryavarta has unfortunately not even dreamt of such joy for a long time, let alone experienced it! How then can we explain this joy to our Aryan brothers? They will not understand!

Hospitality at the Legations

Today was really the occasion for the members of the Legations to be happy and for the soldiers to experience infinite joy for their work and accomplishments.

The Legation ministers, who had undergone a tough trial as captives of their enemies, living amidst fire without food and water, and witnessing the loss of some of their colleagues every now and then over the past two months, had every reason to rejoice. They courteously exchanged pleasantries with the soldiers and used their handkerchiefs to wipe off the dust and mud from the faces and uniforms of the latter.

Delicate memsahib goddesses (who had just participated in the fighting like the goddess Durga⁶²) were today respectfully fanning the black soldiers.

The stock of food and water in the Legation had become very limited. Every day, they would kill a mule, horse, or a donkey, roast it, and eat it together. Today, they welcomed the guests with the same scarce food.

They had farsightedly stored in the hospital some butter, fowl, tea, biscuits, and sago arrowroot for the ailing and the injured. There was also some beer, brandy, and lime soda. These unusual goddesses! The hosts tried to offer these to the blacks too! But where is this the destiny of blacks? Even drinking pure water from a beautiful, clean glass was not their fate!

The goddesses of the Legations were somewhat taken back by our soldiers' refusal of their offer and of not even accepting pure drinking water offered in clean, beautiful glasses. More so when they instead preferred to use their turbans to fetch water from the well and drink it from their cupped hands. Today, however, was a day of joy. This was not the occasion to voice disapproval of these wild, uncouth soldiers who had staked their lives to save the Legation. So they smilingly shrugged off our behaviour and did not think of us as wild.

Two of our Rajput soldiers were injured in the fight to reach the Legation. One was immediately sent to the field hospital. But nobody noticed the other as everybody was in merriment and engaged in

welcoming and exchanging greetings with others. He would have remained unnoticed but for the sharp eyes of some white goddesses who saw him hit by a bullet. Hail to you! Great ladies! Many thanks for displaying your keen sense of duty, courage, and patience! We salute you repeatedly! In a flash, two to three memsahibs assisted in lifting and taking the injured Rajput soldier to their own hospital. He was laid on a clean, white bed. They cleaned, medicated, and carefully dressed his wounds. Expectedly, the injured soldier was very thirsty and tried to have some water from his canteen hanging by the bed. The women gauged his need immediately and offered him fresh, cold (maybe soda) water to drink in a beautiful glass. They held the glass for him to drink from. But could a Hindu do this and lose his religion?

He tried to wave the goddesses away. The ladies moved away and he then helped himself to the water from his own canteen with great difficulty. After bandaging him, the women tried their best to offer him some sago arrowroot, tea, milk, and 'stimulant'⁶³ (energizing medicine) to soothe him, but he did not do or say anything other than 'om hoo'!

The helpless memsahibs came back and narrated the event to the Rajputs. All the Englishmen laughed at the ordeal with the wild soldier. Dr Ramdutt-ji instantly went to the hospital, along with a woman, and took good care of the wounded. He made him drink and eat broth and sago and fed him a stimulant of brandy and eggs, after which he shifted him to his hospital.

Needless to say, the doctor babu [gentleman] fed him the same things that the goddesses were trying to feed him!

Dear readers! Excuse me when I say that would any other eminent dignitary or a Prasad or Bajpai with such degrees as MA, LLB, etc., have happily accepted sago and broth from the ladies in a similar situation?

If he would not have, would this gentleman have been mocked in the same way as was our 'wild' soldier and our uncouth behaviour thus proven.

But, if he would have accepted the food from the ladies' hands and not considered that an infraction or a sin, then perhaps the civilized world would not have laughed at us or considered us uncivilized. But our hearts would have suffered and any remaining hopes for Bharat shattered!

Do intellectuals do or can they do anything against their conscience?

Would we hesitate in calling the 'Justice of Peace' a scholar?

If not, why should we see any difference in the speech and deeds of our great scholars?

Should the wise Aryans pose as being civilized in front of the civilized world and display a different self when dealing with 'wild and uncouth' Hindustanis like us?

Or else, why should the so-called conduct, accepted as civilized by the whole world, even by our gentlemen behind the eyes of the so-called 'wild and uncouth ones', be dealt with in a dual manner and with hesitation in our very own country?

So, dear readers! Decide what is the hope for Bharat where the speech and the deeds of even the scholars differ from what their inner conscience dictates?

Can the heart remain resolute?

So, during these China travels, many of our ordinary Vajpayees, Dwivedis, Trivedis, Chaturvedis, Kayasthas, and Khattris⁶⁴ have, like other civilized people, intermingled with others in all activities but once they returned to Hindustan, they went back to their little quarters to wear their little loincloths (*langoti*) to cook their little stews (*khichdi*) of rice separately!

The truth is that until we look in the direction of the civilized world and imbibe their qualities, we will remain like the frog in the well that considers the well to be the limits of the whole world and never adopt and internalize the qualities of the civilized and courageous.

After the welcome from the Legation ministers, the troops set up camp within the premises. The forces of the other powers also took up places as directed.

The real purpose of our mission to Beijing, the relief of the Legations, was successfully accomplished. The Legation Ministers who were awaiting their death till yesterday were now free and planning to take revenge on their enemies.

The Chinese Raj Darbar (Imperial Court) that had been thinking of war or truce was today apparently somewhere toward the north under the peaceful shadows of some tree! I heard that the Raj Darbar had fled Beijing to an unknown place on 13 August.

Prince Ching [Qing] was left as the sole inheritor of Beijing, but as what sort of ruler? The universal truth is *Jiski Lathi Uski Bhains*

[He who wields the lathi gets to keep the buffalo, that is, wields the power]; therefore, today the foreign forces have become the authority in Beijing and China!

Rescue of the Pei tang [Beitang] Roman Cathedral⁶⁵

The world knows that Beijing is protected by many encirclements and boundaries. Its construction is reminiscent of the *chakravayua* (labyrinth or formation of circles) of Mahabharata times that may have been the model for it. The foreign forces entered the city by crossing boundary after boundary and circle after circle, but there were still many more to be conquered.

In the darkness of the early morning of 15 August, we started bombarding within the boundaries of the city. The American forces proceeded and attacked the other gates and the capital. The other forces began the task of clearing captured areas.

One column of our forces that included soldiers of our Rajput battalion set out to rescue the Catholic Church. This church is at a distance of six to seven miles towards the north of the capital. The priests (that is, missionaries) of all denominations, who had been terrified by the Boxers, had taken shelter here. Around thirty priests and two thousand Chinese Christians were hemmed in here. About forty to forty-five French and Italian naval soldiers had arrived there and had so far protected their lives by firing from the inside.

The fighting going on in the city was severe. The cannon bursts inside the high walls sounded terrible—let alone being hit by bullets, the piercing sound was enough to kill! Thousands of Chinese families were dying, piled up in their houses out of fear of the deafening sounds of the bombs!

The Boxers were randomly firing bullets in the streets and the lanes. It was dangerous to walk there. A couple of lives were certain to be lost advancing through intersections and crossroads.

Given this condition, it is not necessary to explain how tough and courageous it was to move around in the city. But for the men who had crossed the seven seas and entered the city after the invasion, bullets were no more than pebbles!

So our rescue team set out in the morning to liberate Beitang Roman Catholic Cathedral and defend religion.

Dharma Rescued

It is a matter of great happiness that here, too, the Rajputs were assigned their eternal task in defence of religion. From time immemorial, the Rajputs have been protecting and preserving religion. You can say that their very birth is for the protection and sustenance of religion. The history of our ancient Aryan kings is not hidden from anybody—whenever dharma was in jeopardy, the Rajputs rose on their own to save it.⁶⁶

The dazzling glory of the Rajputs is well known the world over. I do not need to highlight with my humble pen all the deeds of the illustrious descendants of the Suryavanshi and Chandravanshi Rajputs.

The need—and my wish—is only that our Rajput community should also pay greater attention to the current state of our religion! Today, the Arya (Hindu)⁶⁷ religion is indeed facing a great crisis. Consequently, our beloved religion has fragmented and deteriorated to the extent that different types of irreligious activities are being performed in the name of religion!

Indeed, today if we look at the state of the Arya religion, its difference from the prison-like situation of Beitang Cathedral would appear minor.

Therefore, my dear Rajput brothers! I have placed my innermost desires before you while discussing this war.

Dharmev Hato Hanti Dharmo Rakshati Rakshit.

[If you take care to safeguard your religion, the religion defended by you will save you in times of need and let you build your life anew.]

The Beitang Roman Cathedral church was liberated in one strike. The group of priests who themselves became captives while saving the Chinese people were now liberated with the help of the Rajputs.

Imperial Forbidden City—Imperial Palace

In the inner circles of the labyrinth of Beijing city lay the forbidden imperial city. Nobody, except the imperial family, is permitted to enter it.

After conquering the inner Tartar city, the heads of the foreign powers also decided to conquer the imperial city. Orders were, however, given to avoid looting the palace and the unnecessary killing of soldiers in the capital!

The next day, the joint forces led by the American troops also attacked the Forbidden City.

There were Chinese gunmen around the Forbidden City! With broken hearts, they somehow carried on the fighting. But can the deeds of the half-hearted ever yield any fruit? After facing the difficult firing of the foreigners for a little while, these people became downhearted and fled!

As bombarding the gates and the walls was not allowed, it was necessary to climb the walls for entering the city. Before long, the Japanese Coolie Corps had swiftly fixed ladders and the soldiers instantly climbed the walls.

The American officers were astonished at the swiftness and presence of mind of the Japanese and began saying that 'the Japanese were really omnipresent'.⁶⁸

The gates to the Forbidden City were opened! All the troops entered the city! But there were strict orders against proceeding forward into the palaces. Everyone halted there.

Today the royal family is not in the palace. Since the people for whom this city had been built were not there, it was no more a forbidden city and there was no sense in calling it the Imperial Palace. Today, it was not a house of the royals but of ghosts!

From the time of its construction until now, no European has been able to enter the core of the city of Beijing! That same city is now the scene of terror and a playground for multi-coloured soldiers!

All the palace walls and roof tiles of the city are yellow in colour. The structure that reflected like glittering gold at sunset yesterday merely looked like ripened crops today! Anybody who wished could harvest and make use of them!

Tulsidas was right in saying:

Tulsi Kar Par Kar Karo, Kar Tar Kar Na Karo

Ja Din Kar Tar Kar Karo, Ta Din Maran Karo

[The life of the weak has little significance in the universe.

Nothing could be more inferior than the weak.]

The poet Tulsidas meant by this that God does not want anyone to subordinate anyone else. Better to be dead than in captivity. In fact, it is a hundred times better.

This is similar to what we have even heard from the ruling British:

Now this is the faith that the white men hold,
When they build their homes afar!
Freedom for ourselves and freedom for our sons,
And[,] failing[,] freedom war!⁶⁹

When our forces were stationed inside the city, we could hear loud sounds of hundreds of people fighting and quarrelling from within the palace rooms. Like sea waves in motion, their *chaon-khaon* [gibberish] sounds reached a high pitch and then calmed down. Each rising sound appeared to strike and devour the other!

The Americans commented that the Chinese were blaming each other for their defeat and fighting amongst themselves. Each was blaming the other and claiming his own innocence. This was the commotion.

Some screaming sounds could also be occasionally heard, from which it could be determined that they were, in the course of arguing, also fighting and maiming one another.

Readers, what do you think about these people? It's like 'pulling the ears of the donkey when the washerman does not listen'!

It made me think of my country and the similarities of its situation.

The same is happening if we look at our own situation! Quarrels over words! Ruptures in every discussion! Differences over beliefs! No Hindus or Aryas ever admit to their own failures or mistakes! If there is a clash of ideas or opinions on any subject, some must be wrong but who will admit to that?

The same is true with religion! Various faiths and their preachers roam around and cause people to fight with one another—no one accepts anyone else to be better than him!

I have seen and heard hundreds of shastras—and also read them—but so far, I have not ever heard anyone say that 'in that subject, I was wrong' or 'I lost in that learned discussion'!

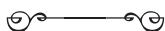
We know that our various discussions over scriptures are observed the world over as nothing other than the 'howling of foxes' and even then, we are not embarrassed.

The courts are full with our cases of disputes! Even the donkeys are tired from the burden of our shastras. But there is no end to our clashes! Our minds are not above conflicts!

That is why it came to mind that just as the defeated Chinese violently fought amongst themselves in the imperial temple, we Hindustanis similarly have reached the state where we fight like 'dogs over a bone' and indulge in futile learned discussions in the same way as Sheikh Chilli!⁷⁰

Respected scholars and genuine well-wishers of the country! Is it not possible for you to rid our country of such problematic ways?

Kindly pay a little attention to it!



American and Japanese guards were posted at the gates of the Forbidden City and the forces returned to their respective camps.

Imperial Hunting Park

Foreigners now also conquered the capital! Many gates of the city were still on fire. Many burning houses were reduced to ashes. Occasionally, even now there was firing from one house or the other, and immediately, the house was stormed and its residents made to stand in line and killed by a volley of fire.

Such a situation continued from 15 to 19 August until the day of deliverance arrived. All the fierceness of the city now disappeared. The roads and alleys, where nobody could walk earlier due to a rain of bullets, became so deserted that even mosquitoes could not be sighted. Beijing had become desolate—in a state of peace.

Napoleon Bonaparte's words that 'only war can bring peace' became truly evident.

The city was almost rid of rebels. For small acts of insurgencies here and there, group patrols wandered around frequently to suppress them.

Suitable arrangements for accommodations, etc., of the soldiers were now made. On 19 August, the Rajput battalion entered a state of heavenly bliss! The Temple of Heaven in Beijing that had so far

remained out of bounds for ordinary people now became the battalion barracks.

On 20 August, an armed column was sent to the Royal Hunting Ground thirteen miles away from the temple.

It is a vast enclosure covering thirty to forty miles with dense forest, rivers, springs, and mountains. It was full of deer and other wild animals—it was the hunting resort of the emperor of China.

We received news that the Boxers were assembling in this hunting ground and preparing for a fight. A column was, therefore, sent to overpower them.

After a short battle at the hunting ground, we occupied it. Many Boxers were killed and the remaining fled, abandoning their guns and cannons.

These Boxers, who have lost continuously till now, could hardly resist any further! Ultimately, they were defeated and everything became quiet and still!

Summer Palace

The Summer Palace that had been burnt to ashes by fires set by the British in October 1860 was once again the target of the foreigners in August 1900!

The Palace, complete with peaks, gardens, caves, etc., was an exciting, scenic place. All its beauty was crushed today by the shoulders and boots of the *sipahis* [sepoys]!

There was no fight here! The forces protecting the palace had abandoned it. Foreigners easily captured it.

The Summer Palace is about thirteen miles from the capital.

The British, Italian, and Russians established military posts there.

Triumphal March through the Imperial Palace

On 28 August 1900 the victory march of the foreign forces took place in the capital city of Beijing.

The city of Beijing was completely desolate today. Just like the soul that leaves the body and wanders here and there in the sky, nobody knew where or to which forest and mountain, the Chinese Court expelled from the capital was travelling to.

The dead city of Beijing had become the playground of the ghostly forces of Shiva.⁷¹

The Russian, Japanese, American, English, Austrian, Italian, German, and French forces, in their ceremonial military dresses of different types and colours, assembled in large numbers to celebrate their victory.

The Russian general was the oldest and most senior; and therefore, the head of the celebration today.

The following English troops participated in this celebration: Fusilier White[that is, Royal Welch Fusiliers] Battalion, 7th Rajput Battalion, 24th Punjab [Infantry] Battalion, 1st Sikh Battalion, 24th Baluch [that is, Punjab] Battalion, the Hong Kong Regiment, and the British Chinese Regiment!

All the gates of the palace were opened on all sides.

All the soldiers marched in full regalia into the palace. The few palace attendants present were lined up on both sides and looked blankly at the ground.

After the celebration, the chief presiding officer offered his salute. In a short speech, he praised all the troops and offered his thanks.

Finally, after hurrahs, the celebration ended and all the people went back to their respective camps.

Messages of Congratulation

The Rani (Queen) of England and the Maharani (Empress) of India wired the following message to the Commanding General Gaselee, which reached him on the day of celebrations for everyone:

‘Heartily congratulate you and all ranks of my troops under your command on the success which has attended your remarkable advance to Peking. Trust that the wounded are doing well.’ (Sd.) Victoria, R.I.

We also received a congratulatory telegraphic message from the Commander-in-Chief of India, Governor of Bengal, Viceroy of India, and [Field Marshal] Lord [Frederick] Roberts. The King of Patiala too sent a wire message to General Gaselee saying, ‘Please accept from myself and my state our personal congratulations

to yourself and kindly convey same to the 1st Sikhs and 7th Rajputs on the brilliant part they played under you in the relief of Peking'.⁷²

Fengtai Post

After the whole of Beijing and the neighbouring areas became peaceful, search parties were sent to the outer areas.

Wherever a Chinese possessing even an old gun or a crude sword was found, he was captured. When they were found in groups of ten to twenty, they were killed by spraying bullets on them.

The British invaded Fengtai on 29 August 1900. It was a large railway junction, but the Boxers had ruined it and converted it into a meeting place.

On this day, the Rajputs, rifles in hand, hunted down a few people and took over the post.

Liukochao [Lugou Qiao or Marco Polo Bridge] Post

On 16 September, a column of troops with two cannons, one squadron Risala, and two companies of Rajputs set out in search of enemies towards the northern mountains of the Lugou Bridge post, fifteen miles from Beijing.

The village was devastated for it was said to have been a centre of the Boxers. Ten to twenty were killed on suspicion of being Boxers. The remaining lives were spared and the column returned.

An English post was set up at Lugou Bridge.

There are many coal mines around the village.

There is also a temple here with a deity known as the protector of coal!

Count Von Waldersee. Commander-in-Chief [of the] Allied Troops

The famous German Field Marshall, Count Von Waldersee, who had been nominated as head of the Allied troops on the advice of the concerned powers, arrived in Beijing.

He was an expert in military skills and politics. A contemporary of Prince Bismarck of Germany and a very experienced and powerful godfather-like figure for all of Europe, he now arrived in China to deal with the Boxers.

Although everything had already happened in China—the capital devastated, the Boxers subjugated, Legation ministers liberated, priests relieved, and all tasks accomplished—even so, according to the Field Marshall, the work had just begun. Perhaps that was true! How can ordinary soldiers hesitate in accepting the views of their ‘chief’ in politics and military matters?

He issued an firman [order] when he joined.

It fills my heart with pride and great pleasure to be placed as the head of such distinguished troops who have already given glorious proofs of their valour and heroism. Well knowing that I am entrusted with a difficult task, I have nevertheless a firm conviction that I shall succeed quickly and surely with the help of these proven troops, in attaining the objects placed before us, now that they are combined under a single leader.⁷³

The Assault on Paoting [Baoding] Fu

On 12 October, the Allied troops set out for Paoting [Baoding] Fu.⁷⁴ The column included four cannons, one cavalry regiment, and one thousand foot soldiers of the British force.

Our respected Maharaja of Gwalior was on the staff of General Gaselee in this expedition. In numbers and seniority, Germans mostly dominated these troops.

After a four- to five-week operation, this post too was acquired. Many Chinese were killed.

A senior Chinese General who unfortunately advanced riding a horse fell to a stray bullet from the pistol of a cavalry soldier.

Lo! There was none to mourn his death.

The *sowar* (lancer, cavalryman) who fired the bullet at the Chinese general was court-martialled, but proven innocent!

So many such stray incidents happened that keeping count of all of them does not seem necessary.

Beijing Legations

The Legations was the target of our attack on China. The forces of all the world powers had assembled for this purpose. So, before concluding our discussion of the war, it is essential to describe the 'Peking Legations' briefly.

The Boxers had blockaded the Legation. These were the people that had provoked the whole unrest by attacking missionaries in the country. So, this war is also called the 'Boxer Revolt [*balavaa* or uprising]'.⁷⁵

The Boxers: Yi He Quan [Yihequan]

'Boxer' is a word imagined by foreigners. It was originally coined from the Chinese word I Ho Ch'uan (Yihequan) meaning 'Fists of Righteous Harmony'.⁷⁵

For some time in the past, China has had two secret societies. One is the above-mentioned Yihequan and the other the Big Sword Society.⁷⁶

Gradually, both societies merged and openly began to publicize their objectives.

Their banners had words such as 'Exterminate the Foreigners', etc., imprinted on them. Their message was to unite and protect religion:

'Fist of righteous harmony is [*sic*], that the members will harmonize together to push the cause of right, if necessary by use of force'.

The intentions of the Society have been described in the following way:

'The society is organized for spreading the worship of the Queen of Heaven, the mother and nurse of all things.'

The society has thirty-six rules that members have to follow. According to a missionary, the ritual of joining is thus:

The candidate stood underneath two drawn swords held over his head by two members while the elder brother heard him affirm his undeviating fidelity to the cause; and when this was finished, the new

member cut off the head of a cock with the exclamation "thus may I perish if the secret I divulge".⁷⁷

It is said that the Boxers possessed astounding powers and their bodies were impervious to cuts and impenetrable.

The members were of two kinds, those who had attained only partial powers and other who had full powers. The first could do many astounding deeds, but the latter were so accomplished that neither fire could burn nor water drown them. No sword could pierce them. They could see and know everything, even while away at a distant place and direct and advise their fellow member effectively from afar.

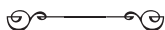
The astounding powers of the Boxers are widely acclaimed by the Chinese people, but even foreign scholars believe that the Boxers possessed some mesmerizing powers.

A respected Englishman,⁷⁸ having witnessed the Boxers, conveyed that they face the southeast direction and chant mantras with closed eyes, then fall backward and rise quickly and then, with fierce eyes, look around and show off their courage. In this state, they can swiftly climb big trees and walls easily. They wield their heavy sword in an easy manner that they cannot do at other times! One striking fact about the Legation guard is the following:

Sir Robert Hart writes in his book⁷⁹:

One of the best shots in a legation guard relates how he fired seven shots at one of the Chiefs on the Northern Bridge, less than two hundred yards off: the Chief stood there contemptuously, pompously waving his swords as if thereby causing bullets to pass him to the right or left at will, he then calmly and proudly stalked away unhit, much to the astonishment of the sharp shooter!

Possessed with such astonishing powers, the Boxers were the chief cause of revolt in China.



There is nothing new about such 'amazing powers'. Such things have been seen and heard since ancient times. Who has not heard

of the astonishing powers of Hazrat Mohammad and Jesus Christ and Guru Nanakji? Were the exploits of the heavenly sword of the Tenth Guru, Govind Singh of Punjab, any less?

Imagining possessing supernatural powers for the performance of grand tasks is natural. But these powers are catalysts and what is required in reality is effort.

Just as food is necessary for energy, so is fire for cooking food; without fire, one cannot cook the food, so fire is essential for the task!

Believing this, if one attempts to satisfy oneself by eating fire, would that be right? Can anyone stay alive by eating fire? But also can anyone live without fire either?

Similarly, the idea of miraculous powers is used by a few to attract common people to the faith. But total reliance on these powers is a mistake!

This lapse (*bhul*) has been the cause of the destruction of Hindustan. The missionaries, too, have created a world of theirs by captivating people through talk of such powers. And today, they loudly sing about them in sermonizing to Asian⁸⁰ countries.

In China, the Boxers made a great mistake in completely relying on their imaginary supernatural powers, as a result of which the country and empire has been reduced to dust.

The Boxer Agitation [*Uttejana*]

Who does not know the prime place of religion in the world? It is the way to realize that the self accompanies one in heaven and earth! So if the Christian priests also live their lives religiously and use religion as their prime inspiration, who can blame them?

The team of missionaries do the work of an advance guard in the expansion of European rule. With the Hindus, too, it is obvious that the Brahmins lead.

The advance guard had been working in China for quite a while. In comparison to the military advance guard, the advance of the guard of the missionary religion (or Christianity) was no less—and getting faster and faster. Many native Chinese became followers of the priests and started hurting their fellow villagers, much in the way that ulcers cause pain to the body.

The missionaries were completely partial to these people and the Chinese officials had to defer to them. So the common people started chafing under their unwanted intervention and unnecessary pressures.

The power of the missionaries in Shandong province reached such a level that their status can be said to be on par with that of the governor of the province!

Governors and viceroys travel in green palanquins for official imperial business. The priests also began to set out in similar palanquins with great pomp and show. The common people found this subterfuge intolerable.

In Feicheng village of this Shandong province, some ordinary people (probably Boxers) killed an English priest named Brooks⁸¹ in January 1900.

There was a huge outcry and foreigners were agitated! Telegrams were sent to all the concerned countries! The killing of the missionary doomed Shandong! In brief, what naturally results from religious sacrifice was realized by the killing of Mr Brooks, the priest.

Proceedings and enquiries ensued. Five persons were accused. Two were beheaded and three imprisoned for life. And 7,500 rupees were granted for the coffin of the missionary!

But the matter was not settled with that!

The priest hailed from Canterbury College where, to build a memorial in his honour, the Chinese government was forced to provide 23,000 rupees. In addition, it was decided to construct a church in his memory at Feicheng village, the site of the killing! For this too, the Chinese government had to agree to give another 19,000 rupees for constructing a structure in the heart of the people's land there!

On account of the padre, the magistrate of Feicheng also had to face punishment and was dismissed!

There is no need to explain in detail the combined effect of all these actions on the suffering of common people.

Two German missionaries were killed prior to this incident. On account of that, the Germans seized the Kiao Chow [Jiaozhou] port and the Governor of that province, Li Pingheng was suspended.

Similarly, on one pretext or another, the Russians took control of Port Arthur, the French occupied Kwangchow [Guangzhouwan], the English got Weihaiwei, etc.

Medki ko jukaam ki masala charitarth hone lagi!

[Smaller beings/ powers began vying for the same gains as claimed by bigger ones!]

Even smaller powers like Italy made a bid for a port at Chekiang [Zhejiang]!

Such matters also disturbed the Chinese government. We do not need to explain very much in this enlightened age that the common people of China did not remain tolerant and were affected by seeing the ruin of their country's honour and its ridicule.

Boxer Publications

Aggrieved by the above-mentioned events, the Boxers rose up in arms. Can their villainy (*badmashi*) be considered that or not?

If we look at the laws of nature, we find that the weak are always considered guilty. It is evident everywhere. Weakness is a great sin.

The Sanskrit saying *Durbale Daiva Ghataka* (it is fatal to be a weak) suggests the same.

So how can the weak not be considered sinners? As per this statement, it would be worldly wise to attribute the present unrest to the hooliganism of the Boxers.

Before the start of the Boxer movement, various kinds of publicity began to circulate all over the country. In April 1900, posters were put up in the lanes of the capital Beijing of which an English translation is written below.⁸²

I-Ho Chuan at midnight suddenly saw a spirit descend in their midst—then a terrible voice was heard saying I am none other than the great Yu Ti (God of the unseen world) come down in person. Well knowing that ye are all of devout mind, I have just now descended to make known to you that these are times of trouble in the world and that it is impossible to set aside the decrees of Fate. Disturbances are to be dreaded from the foreign devils; [everywhere] they are starting missions[,] [erecting] telegraphs[,] and building Railways. They do not believe in the sacred doctrine, and they speak

evil of the Gods. For this reason I have given forth my decree that I shall descend to earth at the head of all the saints and spirits; and that wherever [the] I-Ho Chuan are gathered together[,] there shall the God[s] be in the midst of them.

The will of Heaven is that the telegraph wires be first cut, then the Railways torn up, and then shall the foreign devils be decapitated.

The time for rain to fall is yet [a]far off and all on the account of the devils!¹⁸³

Support from the Ships at Dagu (First Relief)

When the unrest grew in Shandong province and rail lines were torn up and missionaries killed, the foreign ministers in Beijing sought help from the ships at Dagu. So, about four hundred armed soldiers from the American, Austrian, British, French, Italian, Japanese, and Russian forces collected in the Legation.

The 'help' would have been stronger had there not been any differences amongst the soldiers at the time of setting out from Tianjin.

The Russian and the French troops were not more than seventy-five each in number, but the British were a hundred. So twenty-five men were returned. The Russian soldiers had a cannon and a thousand shells; but since the others had none, that cannon was sent back.

There were only twenty-five Japanese. But whatever work these twenty-five did was the best and most appreciated, and was comparable to more than five times the number.

The Chinese looked in despair at this 'help' as it entered Beijing, but did not put up any resistance to it when it was en route.

Finally, this 'support force' became the saviours of the padres, the businessmen, spectators, and the Chinese Christians at the Beijing Legation.

The Queen's Birthday: 24 May 1900 AD⁸⁴

Today was the occasion of a major community celebration at the British Legation in Beijing. Powerful ministers, about sixty to seventy men and women, were lost in merry-making. After the dinner, they danced.

Some young Chinese in a 'brass band' played interesting tunes.

All were happily engaged in celebrations.

In today's night of fun and entertainment, who knew that it was to be the last such celebration in the Legations! Alas! For many, it, in fact, turned out to be the last night.

The mood completely changed after this celebration! Everything, the Legation dance hall, ballroom, dining room, etc., wore a totally different look!

The Beginning of Obstructions

Uprisings began everywhere by the end of the month of May 1900. The Legations, too, received threats from the Boxers! Foreign men, women, and children sought the safety of and spent nights in the Legation! That even the emperor of China could not control the uprisings of the Boxers did not occur to anyone till now.

A group of government troops was deputed from the capital to Majiapu railway station (the village is three kilometres away from the city wall). This assured the Legation residents that the Boxers would not be able to enter the capital. But it was later learnt that these troops joined hands with the Boxers and set out to fight the forces of Admiral Seymour!

As soon as the news made the rounds, foreigners became extremely terrified. People became so afraid that, on 9 June, businessmen and college goers who lived in neighbourhoods in the city left their homes and sought refuge with the Inspector General.

The English, Japanese, Austrians, and French lived together here under a careful watch until 20 June.

Initial Preparations for Protection

When the foreigners realized that the Boxers were becoming stronger and the Imperial Court seemed feeble, they quickly made their own arrangements for their safety.

The whole Legation quarters were secured and fortified from within. On one side, the Russians, Italians, Austrians, and the British were posted as guards. On the city walls stood the Americans and

the Germans. On another side were the Japanese and business people. The French were kept free to help wherever needed!

All these arrangements were completed by 9 June. The people did their duties taking turns, but there was hardly any great fear of being surrounded and killed because ultimately, the rebellion was said to have been started by the Boxers. The government was not to be feared.

Two days passed this way.

From 11 June onwards, attacks were launched on the Legation quarters. The above-mentioned 'security management group' now stepped into doing actual self-defence!

'Siege of the Legations',⁸⁵

Mr Sugiyama,⁸⁶ a minister in the Japanese legation, was killed on 11 June by Chinese soldiers near the Yongting [Yongding] gate! And thereafter the Boxers made a big racket. A large group of them roamed the streets of the city wielding large swords and hailing their victory.

They set fire to a church on 13 June. From there, they planned to burn down the Chinese Imperial Bank, but had to flee in the other direction due to firing by the Austrians. By the evening, high flames from fires could be seen in all directions of the city.

The siege of the Legations, beginning 9 June, became increasingly tighter until it was completely surrounded!

The last train left Ma chia pu [Majiapu] railway station on June 9!

The last telegram from Beijing was sent on 10 June! The postal bag that ought to have reached Tianjin on 15 June was abandoned somewhere on the way! It may have been ransacked. The last mail from Tianjin posted on 16 June was delivered in Beijing on 18 June! Meanwhile, the Boxers spread everywhere. Rail and telegraphic lines were disrupted. Nobody was allowed to move without a search!

A Mr Ament⁸⁷ of Beijing set out for Tung Chow [Dongzhou] (14 to 15 miles from Beijing) Christian Church to rescue its priests and parishioners and returned that very night to the Legation with all the people, women, and children. His bravery and courage was much commended.

The engineers and workforce of the railways fled towards Beijing and Tianjin for safety. Many lost their lives on the way, the remaining few reached to carry out relief work.

The Boxers surrounded all the railway workmen living in the workshop of the Chang Hsing Thyen [Zhang Xing Tian] station. But a Mr and Mrs Chamot,⁸⁸ a French couple, together with some foreign soldiers, rescued all the besieged foreigners in that village after a good fight.

Many efforts were made to send messages to Tianjin. Various ways to send messages seeking the assistance of Admiral Seymour were thought of, but in vain! The Legations were now a prison.

On 10 June, the Legations sent a message to the Viceroy of Canton (Guangzhou), Li Hung Chang (Li Hongzhang). As a long-time supporter of the Imperial Court, the Viceroy was asked to write to the Empress Dowager Shashi (Dowager Ci Xi) about the dire consequences for China and its imperial ruler if the Boxers harassed the Legation.

At the same time, a separate letter was also sent so that perhaps both would be received; because at the beginning of July, the Viceroy of Tianjin was changed.

On 20 June, a detailed letter was issued by the Imperial Foreign Office addressed to all the foreign ministers asking them to ensure that all foreigners leave Beijing within twenty-four hours because foreign naval forces had attacked Dagou fort and were intent on its unauthorized occupation.

The foreign ministers replied that they had no knowledge about the attack on Dagou fort. Such an attack was indeed a mistake and the ministers were aggrieved by it. Also, how was it possible to leave in such a short time!

The team of ministers from the Legation requested and tried to meet the Chinese minister, but a meeting was not given!

That same day, the German Minister Baron [August Freiherr] von Ketteler decided to go alone and discuss the matter with the Chinese!

Many had warned him against this because the Boxers were all over the city and the roads, but Baron von Ketteler left in the company of an interpreter cum translator [*dubash*], Mr Ford.⁸⁹

Within ten minutes of leaving, his Chinese horseman returned running to relay the news that Baron von Ketteler had been killed by a bullet fired on the road and his interpreter severely injured.

According to steps taken earlier to safeguard the Legations, it was decided that, in the event of a Boxer attack, as far as possible all the areas in the Legations would be protected. But in case of a fiercer onslaught, all would gather in the British Legation and fight to the end.

The British Legation was a massive palatial structure 2,000 feet long and 600 feet wide.

The tragedy that befell the minister now convincingly proved that the Imperial Court was supporting the Boxer. Under the circumstances, foreigners could not afford to sit quietly.

There was confusion in the Austrian Legation over their ability to protect themselves and they declared they would join the French Legation.

Thus, changes came about in the initial arrangements. A group of businessmen⁹⁰ also had to abandon their place.

At three in the afternoon, Austrian and English businessmen gathered together and moved respectively to the French and British Legations!

The road was full of Boxers! There was firing from both ends. But because the foreigners moved in military formation, they reached their destination without being hurt by the Boxers.

At the same time, a Professor Huberty James, who used to visit the Legation from the outside, mistakenly took a side-lane. Thereafter, it was not known if he was killed or imprisoned by the Boxers!

The Legations were now totally under siege! Outside the home, enemies were on all sides and volleys of gunfire in every direction! Despair and threats to life of all kinds became apparent!

Nomination of Prince Tuan [Duan]

Just like the Boxer Rebellion, Prince Duan [Zaiyi, 1856–1922] is also known to the world. He was the nephew of the Tung Chi [Tongzhi, 1861–1874] Emperor and the Kong Shu [Guangxu

1875–1908] Emperor, as well as the father of a future king. His son (Pujun) was appointed by the Empress Dowager Shashi as the heir.

When the Boxers became powerful and Prince Duan became their leader (*sardar*), the Imperial Chinese Court became fear-stricken. The Empress, who was well-known for her manoeuvres, was unable to perform due to this change in the power equation.

It is tough to fight the powerful foreign forces. Boxer aggression was on the rise and their objectives understandable. To be on the side of these 'religious/spiritual peace advocates', however, meant discord with the rest of the world.

The goddess of four hundred million Chinese, the Empress Cixi then thought of a plan that seemed to be the only saving grace.

The respected empress summoned Prince Duan and with expressions of motherly love and teachings of the worldly ways advised him thus: Son! In this large country, there are two groups among our own people. How worthy would it be if there are divisions within the [imperial] house? The chief of the Chinese Foreign office, Prince Ch'ing (Qing), favours the foreigners and pulls in one direction and you favour the Boxers and pull in the other direction. What good can come out of this tug of war?

I know that your Boxers are powerful but just think whether you can fight the whole world? It now has to be seriously considered as the situation cannot be reversed later! At stake is the long existing way of your ancestors! You should pay attention! I appoint you as the chief of the 'Foreign Office of China'. The country is yours, the people are yours, and the throne of China belongs to your son! You should safeguard all this and see that your conduct brings no scars to the crown!

After counselling him in detail, the Empress Dowager appointed Prince Duan head of the Foreign Office.

The empress believed that thus empowered as the head, Prince Duan would have a personal interest in maintaining a suitable path. Further, as the Boxers were also supportive of him, order would be restored with this change.

Foreigners, however, were unhappy with his installation and considered this to be favourable to the Boxers. But, even then, an unbiased person like Robert Hart approved it as a commendable

act. Like the Empress, he expected a good outcome from this development.

Results, unfortunately, cannot be predicted! The outcome in this case, too, were indeed not as expected!

One reason for this was the foreign naval forces' declaration of control over the fort at Dagou. This agitated the Boxers. Could they relax with others in their houses while blood still circulated in their bodies?

It could have been possible for Prince Duan to pacify the Boxers earlier, but under the changed context, it was no longer possible. Hopes were thus dashed!

Fireworks⁹¹

On 13 June, after setting the mission church afire, the Boxers did not stop their torching. Today in this neighbourhood, tomorrow in another, in this manner they burnt down all the stores selling foreign goods and all the stores owned by foreigners!

A few neighbouring buildings were understandably also set on fire in the course of torching the stores of foreigners and the Boxers could not help stop them. It is said:

Ko Na Kusangati Paye Nisai [Ill company breeds evil].

In this way, several structures such as the Austrian, Italian, Dutch, and French Legations, the Customs Inspectorate, Postal and College buildings, missionary premises and churches at Hsiaoshun (Xiaoxun), Teng-shi K'ourh (Tengshi kouer), Yenerh (Yaner) Erh-tiao (Erdiao), Junghsien (Rong hsien) streets, the Russo-Chinese and Chinese Imperial Banks, etc., were also burnt to ashes.

Residents of the Foreign Legations also pulled down and set neighbouring houses on fire in order to defend their own building in which they had sought shelter.

There were fires all over Beijing. These devastating fires consumed huge mansions. Settlements that once had bustled with life now were dark and desolate and reduced to a huge pile of debris!

For residents in the Legations, the situation was turning dangerous with the passing of each hour and night. Without saying it,

readers can figure out what a miserable and tough situation these people were in.

Preparations for the Rescue⁹²

On 20 June, when the residents of the Legations, foreign businessmen, missionaries, Chinese Christians, and others were surrounded, arrangements were made for accommodating all of them in the houses of the ministers.

Different houses and rooms were allocated for the American, French, Russian ministers and members of the Customs Inspectorate. The Belgian, Italian, and Japanese ministers were accommodated there. The Spanish and Dutch shared the premises of other people. The German minister stayed in his own house with the Austrian minister.

The padres lived in the Legation Church and the native padres and some Chinese crowded into two large double-storied houses opposite to it.

The remaining foreigners were accommodated in the students' quarters.

Foreign refugees numbered not less than six hundred and the Chinese Christians a thousand.

Some Chinese families were also given shelter. They numbered about two thousand and also included children.

The Boxers targeted these Chinese for being sympathetic to Christianity. They sought the protection of the Legations and were allowed in.

Then there were some Chinese families that Madame Chamot (Chamunda Devi?) had rescued at great risk and they, too, were provided shelter.

On 17 June, Duprée, a seventeen-year-old boy, passed by a temple and overheard sounds of squabbling. He fearlessly went forward to find a group of Boxers preparing to assassinate twenty to twenty-five members of Chinese Christian families.

The boy courageously shouted at the Boxers and instantly fired three to four bullets that led to two or three Boxers falling down, followed by confusion and commotion.

Everybody ran away! A courageous boy named Duprée was enough for as many as twenty Boxers! It is true that the weak-hearted

cannot withstand a courageous person! Duprée rescued those two dozen Chinese Christians and brought them along with himself to the Legation quarters.

They were also accommodated there.

Everyone taking refuge made timely arrangements for their own security. Inadequate living space, the overcrowding of people, lack of rest, difficulties in supply of food and water—there were all kinds of problems. But suitable and collective arrangements were made and adhered to by all. Everybody was determined to keep fighting and defend the place until death. In spite of all the difficulties and inconveniences, they were all in the same boat, and fellow travellers. This reinforced love, compassion, tolerance, courage, and responsibility that helped them work together to their fullest abilities.

The ladies themselves did the cooking in an open courtyard under the heat of the sun.

Food provisions were accumulated from the shops near the Legation. Wheat flour, rice, butter, meat, etc., were collected in ample quantities. Chinese silk, satin, and other cloths were looted and were used to make sandbags for barricades.⁹³ In this way, enough food and clothing were collected for about six to seven weeks.

Many asses, mules, and sheep were also collected. A Mr Dering arranged stocks of edibles for the animals.

Readers should not be surprised that as food was available, the mules and other animals were fed. When none was left, the people ate the animals. Stocks of both grains and mules were, in fact, consumed by the time the Legations were liberated.

Scarcity of arms and ammunitions was the greatest concern; and therefore, received the highest consideration.

The Legations were constantly bombed and fired at, but the fire was not returned until the actual target was sighted. One made sure that the bullet would not be wasted as a mere 'firecracker'. Defending would become impossible once the ammunition ran out. Even with a secure stock of food (grain, water, and animals), without a loaded gun, what can save a life!

The claim of our Hindustani religious pundits that 'grain' contains 'life' is totally false!

In the Kali Yuga [Age of Kali, or Age of Vice], as per my life experiences, a loaded gun is essential to 'life' and a 'great/full life' depends on a 'Mannlicher' rifle.⁹⁴

Who does not know that Asia produces a large quantity of grain?

Nevertheless, is there any 'life' (*praan*) in any Asian? Alas! When the entire land mass is turning lifeless, how can one say that 'life' resides in grain?

Look at England and other foreign countries! In the heaps of snow-covered land, where neither grains nor thorns are produced easily, 'life', 'long life', and 'great/ full life', which are the signs of being, activity, and liveliness, are glitteringly evident. There is no grain, but the 'great men' of grain are Mannlicher, Krupp, and Metford!⁹⁵

It is, therefore, said that 'life' exists not in 'grains', but in 'loaded guns'!

So, the refugees at the Legations were deeply concerned about keeping their guns loaded.

The firings and bombings damaged many walls and structures, and their noise was so deafening that it blasted everybody's ears and made the occasional lull of two to four hours strangely quiet as a tomb (I have heard by word of mouth from the English about the inside of a tomb, but not met anyone who has returned from it!). How tough and dangerous the 'sentry work' of guarding the walls and battlement was cannot be fully realized!

The British Legation had seventy-five marines, ten to fifteen people from the Legation, twenty-five businessmen [that is, Customs people], and seventy to eighty missionaries, all fully armed. As per the requirements of military defence, all were assigned to the battlements. Support and reserve positions were also allocated. Among these were many rich men, scholars, governors, ministers, and others and everyone was untiringly engaged in the work of guarding and fighting like ordinary soldiers. It is difficult to describe the challenging conditions that these people endured some times when it rained and when the sun was scorching hot!

The Americans and the Germans were given the responsibility of guarding the important south wall.

For the security of the British Legation, it was necessary to protect the buildings along the canal. This work was enthusiastically done by the Japanese Colonel Shiba [Goro] and his men.

When the Germans saw that the walls were being continuously infiltrated, they left their position! The Americans, too, were ready to follow and leave, but timely help from the British reinforced their position.

The buildings of the Austrian, Dutch, and Italian ministries were also gradually lost and reduced to ashes!

The Boxers also captured the outer part of the French Legation, but the French guarded the central portion courageously and determinedly till the end.

A 'Jubilee Bell' hung in the British Legation. This bell was rung for all to hear in the event of alarming situations such as enemy incursions and fire. All the people then were to safeguard their lives and be prepared.

Continued⁹⁶

As time passed, anxieties increased! Some thought that after the fall of the Dagou fort, a huge force would soon reach Beijing without much delay to save them!

Between 20 and 25 June, there was intense firing on the Legations. On 25 June, a white placard with an imperial edict was placed on the tower of the northern bridge. The edict said that the Legations had to be protected, the firing stopped, and communications restored.

The firing stopped! People thought that this happened perhaps at the suggestion of Li Hongzhang. Some said that the Imperial Court had issued the edict out of fear because the troops of the foreign powers were close by. Such were the speculations.

As per the edict, the Legation requested that despatches addressed to them be handed over, but none were received!

The firing stopped for only three days. Then it resumed with greater intensity! This time, there were large cannon balls too! Even though various kinds of security measures were taken, almost sixty were killed and over a hundred injured by the end of July.

The Legation [quarter] was so thoroughly surrounded that no news from it could be safely transmitted to Tianjin or other places!

On 18 July, the firing stopped again and remained so until 24 July. It came to be known that about thirty to thirty-two

thousand Allied foreign troops would raid Beijing within three to four days.

This was probably the reason for the cessation in firing.

But, after several days passed by and there was no further news of an attack on Beijing, the Boxers perhaps considered the news to be a rumour and resumed their activities! This time, there was only gunfire.

On this occasion, the Boxers also encircled the Beicang Cathedral and targeted it with firings and bombings!

There were many notes from the Chinese ministry (that is, Zongli Yamen or Office of Foreign Affairs) asking the Legation ministers to take cover in the Chinese ministry office on the condition that each minister would not have more than ten men accompanying him and none were to be armed.

Nobody trusted these despatches as their terms were confusing.

Another message arrived, offering assistance to foreigners to leave Beijing for Tianjin. No one paid attention to this message too because people presumed that it was a ploy to bring the foreigners out into the open to massacre them.

The true news arrived on 26 July from Tianjin. The news was that the Allied troops would attack Beijing in the beginning of August and would not stop for any reason.

The news relieved the Legations. Expectations and anxieties rose and fell. For example, the rains were to arrive soon and were this to happen, it would hinder the attack by the Allied troops. If the Chinese government, in the meanwhile, attacked the Legations in desperation, everything at once would be finished! All these thoughts made everybody restless.

During the period of the siege, the following letters were received by the Legations:

- 19 June. Notice for eviction from Beijing!
- 21 July. Letter from the Viceroy of Nanjing regarding advice on trade regulation and management.
- 25 July. A letter from the Shanghai Commissioner of Customs.
- 27–30 July and 7–10 August. Letters enquiring about the well-being of the Legations, accompanied by some vegetables. The ministers were asked to send signed 'All Well' telegrams that would be forwarded to their respective countries.

The account of firing on the Legations was thus:

Firing took place from 20–25 June from the outer houses and walls. After a lull of three days, firing resumed from 28 June and continued till 18 July. This time, there were cannons on the walls and firing from many fronts.

From 28 July to 2 August, there was rifle firing. From 4 to 14 August, day and night, there was a continuous hail of bullets, cannon fire, machine [gun fire], cannon balls, Krupp shells.

Bombings mainly came from the walls of the imperial city. Cannons were mounted on nearby towers. Huge mansions and neighbourhoods were destroyed and made into battlegrounds.

All this continued for a while. Imperial soldiers could be seen working hand in hand with the Boxers everywhere. Even then, it has been said that the siege of the foreigners was not at the behest of the Imperial Court!

But in a way, this is true.

How could a few foreigners held captive in the capital remain unhurt unless the Imperial Court approved and condoned it?

In spite of such a potent rebellion, only sixty foreigners were killed and a hundred injured and, moreover, there were gaps in firing now and then. Such factors indicate that the Imperial Court was not interested in tormenting the foreigners too much. Would the Legation have survived a single concerted attack if that had been the order of the ruler?

Continued⁹⁷

Through their courage, a few people can succeed in a confrontation against large enemy numbers—as the blockaded Legation proves well.

The besieged people formed committees of all sorts to manage activities such as: assault and defence, cleaning, commissariat, water, fatigue help, medical aid, etc. All these units were differentiated. Men and women participated equally in them.

The excellence with which women worked in the hospital was no less than that of any regular hospital workers. The looted cloths were utilized as bandages and towels for the injured. In addition,

women also used them to prepare sandbags for defence. People were surprised that a needle was located in such a situation!

The enthusiasm, calmness, courage, energy, and compassion displayed by each person was commendable.

Here, the fate of all was interconnected. All the people can be considered fellow passengers in a boat on a sea voyage. Nobody cared individually for his [or her] life. 'Anything that was good for all held good for each' was the dictum for everyone.

In fact, if they had cared for their individual safety, they would have been massacred one by one. No one would have escaped! The reason is no one would have gone to fight if he feared for his own life nor stood guard on the wall at nights. Nor would anyone have cooked roti for anyone or fetched water! Each one would have cooked his own food and the Boxers would have killed them one by one!

Such was the case of Hindustan!

Fortunately, the people under siege were not Hindus!

On 16 July, as the Marine Captain Stroutes [Strouts], Japanese Colonel Shiba, and Journalist-Doctor Morrison were out in the open consulting about strategy, a bullet passed through the coat of the Colonel sahib! Another bullet at that same time hit the thigh of Dr Morrison and injured him gravely and, in quick succession, a third bullet struck and killed Captain Stroutes.

The well-known English correspondent Dr Gilbert Reid⁹⁸ was also injured, but recovered soon.

Thus, somehow or the other, the troubled days went by.

Everyone had firm faith in the arrival of the relief force, sooner or later!

For the refugees in the Legations, the period from 4 to 12 August was the toughest. Many trenches were dug beneath the walls of the Legations and new Chinese troops had arrived! They were from Shaanxi province!

The firing that became so fierce on 9 August required all the residents of the Legations to face the enemies without fear of death! The attack became more and more intense on all sides. With great difficulty, people were divided up to protect every area. While firing from the enemy side was incessant, helplessness

and despair mounted after every ten to twenty rounds of fire as the stock of ammunition was fast depleting. It was a difficult situation to face.

On 12 August, the city was filled with the sound of doom. Positions fiercely defended by the Chinese suddenly fell passive and silent!

Seeing this, many rounds were fired from the Legations with good results. Many people were killed! It was later known that the General of the Shaanxi force was also killed.

The General sahib, on seeing his men in despair, came forward to spur them on. However, because the front line had scattered, the General had to leave his position and, as he did, he was killed by a bullet fired from the Legations.

On the night of 13 August, bullets struck the 'Jubilee Bell' twice, resulting in confusion in the entire Legation.

The Chinese people were moving around in groups. It seemed that they were coming together to attack the Legations as their numbers were increasing day after day! This was the foremost fear in everyone's mind. Everyone was restless. Fear, suspicion, and despair ruled the night as both men and women stayed awake and discussed the future course of action and kept guard!

End of the Blockade

The night passed in great uncertainty and anxiety! So what if the night passed by! The great catastrophe was expected to strike in the morning! So everyone prepared themselves with great determination to resist the attack.

The sound of cannons began to be heard loudly! Aye! They sounded unfamiliar and strange! Had the rescue force arrived?

That was true. It was soon known that the Joint Foreign Expeditionary Force (that is, Allied Expedition) had surrounded Beijing. Soon it was heard that they had broken down the outer gates!

The city fell into utter confusion. The joy of the residents of the Legation knew no bounds!

The two months' game of cat and mouse was really coming to an end today.

The men guarding the walls saw some sections of the British (Hindustani) troops going towards the East Gate. The news spread instantly across the entire Legations!

A party was sent to hoist the flag at the top and several 'fatigue duty' parties were deputed to break down the Water Gate to make access easier.

It was approximately 3:00 p.m. when the British General Gaselee and other officers (Major Vaughan of the Rajputs along with other officers and soldiers) reached the Legations by the above-mentioned route.

The joy at that time was indescribable.

Distress was over! It was the dawn of happiness. All difficulty and distress ended. Happiness beyond definition!

All the residents of the Legations, old and young, men and women, most happily welcomed and exchanged greetings with the soldiers.

After sorrow's night forlorn,
Brightly wakes [sic, breaks] a joyful morn.
For our soldiers duty done,
For our triumph nobly won,
Lift your hearts with one accord,
Lift your hearts, and praise the Lord!⁹⁹

A Brief History

China is a very old country. There is still no reliable knowledge about the date of the origin of this country.

Try to consider events of thousands of years before the birth of the Christ. Recall the flourishing period of Greece and Rome and the times of a powerful Egypt, Assyria, and Babylon!

China has witnessed the rise and fall of all these civilizations.

China reached the high point of progress and civilization before all of them.

Population

The population of China is said to be 400 million. According to the census of 1813, the total population was 362,279,896. In 1842, it

was 413,686,994. And now in 1900, it is 383,253,000. The population of the eighteen provinces of China proper is as below:

Table 2.1 Population of the 18 provinces of China

Zhili	17,937,000
Shandong	36,247,000
Shaanxi	12,211,000
Honan	22,115,000
Jiangsu	20,905,000
Anhui	20,596,000
Jiangxi	24,534,000
Zhejiang	11,580,000
Fujian	22,190,000
Hubei	22,190,000
Hunan	21,000,000
Shensi	8,432,000
Gansu	9,285,000
Sichuan	67,712,000
Guangdong	22,706,000
Guangxi	5,151,000
Guizhou	7,669,000
Yunnan	11,721,000
TOTAL	383,253,000

Now compare with the population of a few other countries:

- England approximately 38 million
- Ireland approximately 4.56 million
- Scotland approximately 4.72 million
- Italy approximately 32,847,758
- Germany approximately 56,335,000
- America approximately 70 million
- Japan approximately 40 million
- Russia approximately 130.7 million
- France approximately 40 million
- Hindustan approximately 294,666,000

In terms of population, other countries in comparison often appear to be as big as a province of China.

The British say that if all people of the whole world were lined up, every third person would be a yellow-skinned Chinese. And if all the black races of the world, the counting of which is tiring, were to be segregated and set aside, three portions of all the people would comprise of the yellow-skinned and two of the whites.

Rules and Regulations

A British scholar has written about the Tartar Penal Code:

Tartar Chinese Penal Code: When we turn from the ravings of the Zendavesta to the tone of sense and of business of this Chinese collection, we seem to be passing from darkness to light; from the drivellings of dotage to the exercise of an improved understanding; and redundant and minute as these laws are in many particulars[,] we scarcely know any European Code that is at once so copious and so consistent[,] or that is nearly free from int[r]icacy, bigotry, and fiction.¹⁰⁰

History¹⁰¹

It is said that the originator of the Chinese was a person by the name of Punyakshu [Pangu]. Thousands of years later appeared the great man Fohi (Fu Xi).¹⁰²

After this, around 3000 BC, there was Emperor Bantrayi [Huangdi]. He laid the foundations of Chinese civilization—he introduced wheeled carts, business and trade, and music education and mathematics.

The colour of the earth is said to be yellow. Therefore, the ruler of the earth had to be of the same colour. The national flag and costumes since then have been yellow in colour.

Long thereafter came the great Emperor named Shant [Shun]. The chronological history of China begins from the period of Emperor Chow [Zhou].¹⁰³ He existed before the eleventh century BC.

The great sage Confucius¹⁰⁴ lived during the period of this Emperor, and wrote scriptures [*granth*] of knowledge.

The Zhou dynasty ruled for eight hundred years. This was followed by the division of the empire into several parts that became independent regions.

Then, a dynasty known as Singh [Tsin/Qin, 221–07 BCE] became powerful and once again unified China into an empire.

The people of this lineage built the so-called Great Wall.

A king from this dynasty burnt down many libraries. This has made critical discussions of ancient subjects more difficult in contemporary times!¹⁰⁵

Likewise, the Hindustani kings' obsession with starting eras in their own names has resulted in so many reign years that proper chronological sequencing of ancient Indian history has become complicated!

The Sung [Song] dynasty ruled in China in AD 950 [*sic*, 960]. During this dynasty, the knowledge of printing became known and expanded.

Almost a hundred years later, the notion of a state was conceptualized in Inglستان (England) and about five hundred years after that, the technique of printing became known there.

In about 1200 AD, the Mongols ruled over China. This was the time when the famous European traveller Marco Polo visited China.

The Ming dynasty established its capital in Nanjing and ruled China from AD 1366 [*sic*, 1368] till AD 1644.

The last king of this dynasty summoned the Manchu Tartars for settling some domestic issues. They solved the domestic problem, but stayed on to rule China!

This dynasty has been ruling since then. Beijing once again became the capital and has continued to be so.

This dynasty's name was the Ta Singh [Ta Tsing/Da Qing].

Foreign Traders¹⁰⁶

The movement of people to and from distant countries has primarily been connected with trade. Foreigners also came to China for this purpose.

In AD 1557, the Portuguese first arrived in China for trade. In those days, the splendour and civilization of China was in its youth

while the countries of Europe had just embarked on the path of development. China's trade, therefore, greatly flourished!

The Portuguese built a factory (kothi) at Macao, which is located at the mouth of the Canton [Pearl or Zhu] river delta.

Thereafter in 1625, the well-known East India Company established its centre at Ambay [Amoy or Xiamen].

For more than fifty years, it traded without any restrictions. But later, the local population became so discontented with their ways that the Manchu emperors turned against them! In 1681, by imperial order, the factory of the East India Company was set afire and all the traders ousted from the country!

Could the East India Company, after being ousted, remain quietly seated, knowing fully well the huge profits in business and golden results in trading? Not at all!

In 1702, the British somehow once again resumed their trade operations! This time, the Chinese government levied huge taxes on the ships and goods that came from abroad! A high-ranking official was also appointed to supervise.

This officer served as a mediator between the foreigners and the Chinese government and he was also the one through whom all types of directives were conveyed.

The arrangement, however, did not work for long. It was realized that one official was not sufficient to monitor the fleets of ship and groups of foreigners. In 1720, a committee of Chinese businessmen was formed for trading with the foreigners!

The foreigners could not carry on any trade without securing guarantees from this body.

In 1759, the British appealed to the Chinese government about the excessive taxes and sought its reduction.

The foreign emissaries that carried this proposal were imprisoned in Tianjin by the orders of the Governor of Canton [Guangzhou].

In 1771, the Emperor of China realized that the country was incurring great losses because of foreign trade. This was because the foreigners bought tea and silk and sold opium. So, whatever money these people gave to China, they earned a lot more through the sale of opium. The taxes on foreign goods were thus raised further. The business organization was considered needless and disbanded! The outward flow of silver was stopped.

In AD 1793 and AD 1816, England sent gifts (*nazarana*) to the Chinese Imperial Court. The Emperor of China accepted the gift as 'tribute'.

The British writer Neville Edwards has written in his book.¹⁰⁷

It makes the blood boil to think that our countrymen were only allowed to trade[,] and did trade[,] on the express understanding that they belong[ed] to a subject suppliant state.

Our great poet Baba Tulsidas has also written:

Yaddhapi Jag Daroon Dukh Nana;

Sab Te Adhik Jati Apmaana!

[In a world full of extreme sufferings,

Nothing is greater than the insult of one's race/people!]

How could the British people tolerate such a racial insult to them for long?

In AD 1834, the East India Company acceded to the authority of the British government and established what was called 'British Trade in China'. Lord Napier was sent for its administration and defence.

Chinese businessmen and commoners did not consider Mr. Napier any more than an ordinary trader. They did not allot him any favour more than trade. Despite several efforts, neither the royal court nor the provincial governors granted him any authority.

Sensitive readers can very well gauge the injury inflicted by this racial insult and the fact that Mr Napier fell ill after being unsuccessful in all the ventures and died in Macao!

The Chinese believe that just as only the sun provides light to the whole universe, similarly only one emperor rules all under heaven, that is, over the earth. All the kings of various countries and islands are under the rule of a single emperor. As China is the largest nation, so the emperor of China is the supreme ruler.

In 1841, the Chinese government sent a decree to the English minister Sir Henry Pottinger, in which it was written:

The Celestial Dynasty, in governing all foreigners without its pale, looks upon them with the same feeling of universal benevolence with which she looks upon her own children.¹⁰⁸

In reply to this, Sir Henry wrote:

The Queen of England acknowledges no superior governor but God[,] and that the dignity, the power, and the universal benevolence of Her Majesty are known to be second to none on Earth.

The Opium War¹⁰⁹

In 1840, a major war erupted over opium!

With the participation of the foreign businessmen increasing, the income from the opium trade rose to such an extent that an imperial proclamation had to be made to stop it! But its result was similar to blocking the strong currents of a river by erecting a wall. Strong currents, one way or another, inevitably find a way to advance, whatever the size of the obstruction in its path.

Until some solution or the other was made to provide an outlet for the water, it would not be possible to stop the flow of the river by walls or blockades.

The imperial order proscribing opium trade faced the same condition!

British income from the opium trade in China was as follows:

- 1750 200 boxes [that is, chests] imported and sold.
- 1796 4,000 boxes imported and sold.
- 1836 20,000 boxes imported and sold

All this opium was sold to ordinary people. Gradually, all the Chinese became opium addicts. The income from opium was no less than the strong currents of the river! Because of their addiction, people could not do without opium! Blocking its entry from one side would not prevent it from reaching illicitly through another!

It would have been better for China to permit opium cultivation in its country in place of banning it to stop foreign opium profits. Or, alternatively, it could have produced some good wine or liquor cheaper and tastier than foreign opium and then the people's taste would have definitely changed.

However, in 1840, when the government realized that the foreigners were bringing in an unnecessary and poisonous substance

in opium which was draining all the wealth of the nation, then an imperial order was issued to arrest all the foreign opium traders in Canton and to seize their opium. And so it was done. Opium worth 24,000,000 taels (1 Tael = 2 Rupees) was confiscated.

The British merchants reported the news to their government and sought assistance. In response, the British government sent a naval commander along with two warships and a message to the port on Canton [Pearl] river in China.

The warships reached without any hindrance! The Port Commissioner had stopped the ships for inspection but, on not finding any goods for trading and assuming them to be messenger ships, he let them pass!

The head of the troops sent a message to the Governor of Canton [Guangdong] province stating that all the seized opium be returned to the merchants and their eviction order from the country be cancelled.

There was no reply for several days! Instead, twenty-nine Chinese warships were sent to expel the two foreign ships! The British were prepared too. Immediately, seventeen warships and four thousand troops reached Canton.

The war started. There was fierce fire play! But the Chinese had to flee! All the ships withdrew! Incurring huge losses, they were in despair!

Finally, messages for settlement were sent! But the terms of settlement had changed altogether! The British, who had earlier pleaded only for the return of the seized opium, gauging the weakness of the Chinese began making permanent arrangements for its trade!

After several deliberations and many skirmishes, the terms for truce were decided. The Chinese government paid twenty million taels to the British as the cost of the opium it had seized. To create a firm base for trade, all of Hong Kong was ceded to the British in January 1841! Also, the ports mentioned below were also opened for trade: Canton, Amoy, Foochow (Fuzhou), Ningpo (Ningbo), and Shanghai.

Readers may ponder deeply over the sequence of events and see how a bad habit among a country's subjects opened the gates of doom of which the Canton events are living proof.

The opium that had been seized by imperial orders was to be thrown into the sea. The Governor, however, hid it and later sold it off through the hands of his country's traders and took homes millions of rupees [taels]. That is why we say that the government orders to ban income from opium found a way out through the state representatives advocating it through illegal means.

Why the Chinese suffered defeat in the above war is clearly evident from this event. How can a country whose state officials are so unfaithful and self-centred win a war?

The Rebellion: The 'Great Peace'¹¹⁰

In 1849, Sidpung (Sainya Pungava) [Xianfeng] became the emperor. From 1850 to 1864, China faced internal rebellion. This was known as the 'Taeping [Taiping]—The Great Peace'¹¹¹ or a society for bringing great peace. The Great Peace [Taiping] Rebellion lasted for fourteen years, spread over six hundred cities, and cost over two million (*sic*, twenty million) lives!

In 1850, a person named Hansu Chauhan [Hong Xiuquan] proclaimed himself all over the country as the princely Son of God possessing divine power.

He revealed that he was born by God's wish with the primary mission to rescue the ancient Ming dynasty and destroy the present Manchu dynasty. No country or society can be at peace and prosperous unless ruled by one's own people! The Manchus did not belong to the genuine [*asli*] Chinese royal lineage; therefore, their rule would not bring peace to the nation. It was, therefore, the will of the God that the ancient rule of the Ming dynasty be established once again. Nanjing was the capital of China during the rule of the Ming dynasty and so, Prince Hong Xiuquan also made it his ruling base and expanded his rebellion to many parts of the country.

Many towns and villages in north and south China came under the influence of Hong Xiuquan. All those who resisted Hong and sided with the Manchus were done away with.

At the time when the rebellion of Hong Xiuquan was spreading, the country was increasingly faced with issues relating to the entry, trade, and religious propaganda activities of the foreigners. How can

air or water pass through matter if there are no openings? Hong Xiuquan's rebellion thus created an opening to enter and find the internal weaknesses of the great country of China!

In June 1854, the British Trade Commissioner Bowring¹¹² sent a message to Governor Yeh in Guangdong requesting a meeting. The Governor, at first, did not reply to him for more than a month and, later, wrote back refusing a meeting with him!

Unfortunately, only five months after this incident, the Taiping Rebellion also reached Guangdong. Governor Yeh became so frightened by this uprising that he could not think of anything else other than to seek Bowring's help.

The British were awaiting such an opportunity. Help was assured immediately, but on the condition that foreigners would be allowed to trade and live freely in Guangdong (Canton)! The Governor was so terrified that he agreed to the conditions.

Finally, the British forces came to Guangdong, fought with the rebels, and ousted them from the province. Peace was restored.

The British troops returned. The Governor did not keep the promise that he had agreed to—in fact, it was beyond the jurisdiction of the Governor to honour such a promise.

It was improper for an official to make such an arrangement with the foreigners without the orders of the emperor.

In 1857, the rebels had killed hundreds of British and French padres (missionaries).

The Imperial Court was then under pressure from two rebellious forces! One was that of Hong Xiuquan's Taiping rebellion and the other was the demands of the foreign traders and missionaries.

This was the cause of great anxiety for the Chinese government.

In 1856, news of the rebellion spread even to the capital city of Beijing! There was great restlessness among the people!

The people of Hong Kong became so excited that on 6 January 1857, in a single day, bread-makers poisoned about four hundred foreigners by supplying bread laced with toxins!

Keeping all these facts in mind and considering the internal rebellion in China an opportune time, the British decided to attack and wage war.

The French missionaries had been thrashed; and therefore, they joined the British as an 'ally'!

In December 1857, five thousand British and one thousand French soldiers attacked Guangdong!

How could that Governor Yeh, who had sought refuge with the British against rebels from his own land, have the capacity to fight against them?

The war finally took place! Forces clashed—the Governor sahib fled! But he was surrounded and captured on the way.

He was imprisoned and sent to Calcutta! The wretch unfortunately died there!

The matter in South China thus settled, Lord Elgin¹¹³ was sent to north China with ships and soldiers! There, in May 1858, he entered Tianjin after inflicting defeats at Dagou forts!

As on earlier occasions, here, too, there was some bloodshed! Finally, messages of truce were sent and Lord Elgin moved his forces to Shanghai!

After much heated deliberations, the Chinese government disagreed with the conditions set by the British because these would damage their country.

Displeased, the British launched another attack. A great battle was fought this time at Dagou! But the British forces were victorious and once again entered Tianjin!

This time, the emperor of China called the British ministers to the capital, Beijing, for talks to settle on conditions.

Accordingly, Lord Loch and Sir Henry Parkes¹¹⁴ from Lord Elgin's ministry reached Beijing for the settlement on behalf of the British government!

The Chinese were so disgusted with the British that some of their officials lost their sense of duty and fraudulently imprisoned the ministers and then tied their feet with heavy chains and their necks with iron collars and threw them into dark cells.

Orders had already been issued that their heads be chopped off, but fortunately the news reached Tianjin and the [British] force instantly set out and entered Beijing on 30 October 1860!

The imperial palace was surrounded! Lord Loch and Sir [Harry] Parkes were rescued! The victorious British forces burnt the Summer Palace of the emperor to ashes to commemorate the victory at Beijing!

Now with great cleverness and in a position of strength, a new letter of truce was drawn up. The treaty of Tianjin was accorded

the imperial seal! All the conditions were agreed upon, so much so that arrangements were made to construct buildings [Legation Quarters] for foreign ministers in central Beijing where they could live permanently.

Readers! These were the same ministry buildings [Legation Quarters] that became the target of the Boxers in June–July of 1900.

Historians of China have mentioned that wars regularly took place there, but mostly among the Chinese themselves—one villager against the other, one townsman against another. The emperor waged many fights against his own imperial officials!

A provincial governor, out of arrogance, opposed the emperor—the empire then had to wage war against him! These wars are so innumerable that counting them is difficult.

To suppress them required tearing down city after city, or if the opposition was strong, appeasing them through large bribes or land grants [*jagirs*]!

Readers can very well imagine the extent to which the dignity of the emperor can be preserved in the face of such recurring events.

China grew weaker day by the day due to these incidents.

Whatsoever may have been the cause of the Taiping Rebellion, the seeds of devastation of the country were certainly sowed by it! There is no doubt about it!

The Chinese government raised a state army¹¹⁵ trained by British military experts.

In July 1864, when this force captured the Nanjing state [that is, the Taiping Heavenly Kingdom] from the rebels, and Qing control was reestablished over their capital Nanjing, Hong Xiuquan, the Taiping chief, committed suicide! And thus, the Great Peace [Taiping] Rebellion gradually petered out.

Contemporary Developments: Tsing Pung [Xianfeng]¹¹⁶

Emperor Xianfeng passed away in August 1861! He was succeeded by Prince Tongjai [Tongzhi]. At that time, he was only four years old!

Emperor Xianfeng had two queens. Prince Tongzhi was born to the younger one.

As Tongzhi was a minor, the elder queen Diwakar [Cixi] took control over the Imperial Court as his guardian.

Ancestor worship in China is very strict and its rituals inflexible. Following the traditional rites, the young emperor and the queens had to observe restrictions and fasts for long periods of time! This had an adverse effect on their health!

In 1873, when he was sixteen years of age, Prince Tongzhi was married. He was already not in good health and two years later, in 1875, he also died. Struck with unbearable grief, his wife committed suicide and thereafter, the queen mother (younger queen) too passed away.

The elder queen of Emperor Xianfeng and the stepmother of Prince Tongzhi, Maharani Shashi now remained the sole inheritor of the empire! It was then considered necessary to adopt a child from within the Manchu clan and place him on the throne.

Accordingly, Prince Tsai Tien [Zai Tian] was adopted when he was only four years old. He was named Emperor Guangxu after taking over the throne.

Although an emperor thus ascended the throne, China, in reality was still without an actual ruler! The emperor-designate was too young and all the affairs of the empire remained in the hands of the Empress Cixi.

In 1889, on attaining the age, Emperor Guangxu gained all the powers. But in keeping with ancient customs, he actually ruled within the palace only! The emperor, like his ancestors, could not come out of the palace without making an announcement. That signaled all the people to close themselves in their homes, so that they might not encounter him!

The Emperor came out only for performing annual ancestral rites and offering prayers at temples. Normally, ministers went to the imperial palace to receive orders from the Emperor.

The imperial palace was filled with all the amenities for entertainment as well as with women and other helpers.

Such facilities, which were an eternal part of the imperial households, were also provided to the Emperor Guangxu, but he took no interest in them! He was never besotted with women, but always worried about matters of state!

When the old-styled [corrupt] ministers found that the emperor possessed an unusual temperament for exerting himself

in scrutinizing all administrative work like a diligent lawyer, they became apprehensive and approached the Empress Dowager. They told her that the Emperor had gone mad, worrying always about something or the other. He took no interest in earthly pleasures nor was he amused by dance and music. Something was needed to draw him to merry-making.

The immense love of a mother for her child does not need to be mentioned. The Empress Dowager ordered ministers to search the entire country and bring the most beautiful girls and dancers to the Imperial Court.

This was what the selfish ministers wanted and this is what was done. But:

Jako Man beenki Parveen Dhuni Leen Bhayo,

So Na Sani Kingiri Ki Dhuni Harshavai!

[A person who finds comfort in the music of the lute,

How could he be made happy by other music!]

The ignorant empress did not realize her ministers' selfish motives in denouncing the emperor. But could the emperor, who was becoming determined to bring about significant changes, be excited by such common revelry?

A scholar, by the name of Kanhai [Kang Youwei], who had stayed in European countries and mastered western politics, soon became a close advisor of the Emperor Guangxu. The emperor took his advice seriously. So much so that he even decided to turn the ruling system upside down.

The proposal was to abolish the old system of provincial governorship, the district administration by the mandarins, the traditional methods of civil service examinations, and many other such unsuitable practices in favour of new and modern methods of rule.

The advice of Pundit Kang Youwei, as printed in *China Mail*, is quoted below:

You, the Emperor, I would ask you to remove yourself from the seclusion in which you are [live]. Come boldly forward[,] and employ [young and] intelligent officials. Your present Government is just like a building with a leaky roof; the joints are rotten and have been eaten by white ants.

It is absolutely dangerous to remain longer in the building. Not only must you take off the roof but you must take down the whole building and even raze the foundations.

How could you expect your present old ministers to reform? They have never had any western education. They have never studied anything thoroughly about [the] civilization of the present world, and they could not study now if you asked them, they have no energy left.

To instruct them to carry out reforms is like asking your cook to become your tailor, your tailor to become your cook.

The chief education of China, the study of the classics is useless. The first thing the Emperor must do is to abolish these examinations and establish a system of education on the lines of western countries.¹¹⁷

It is said that Pundit Kang also said:

Purusha bahvao rajan satatam priyavaidinah;

Apriyasyatu pathyasya vakta shrota che durlabha.

[There are many who always say what pleases others
but rare are those who either listen or say what is unpleasant.]

Dear readers! Please read the above advice once again and decide for yourself [what is best].

Say, what was the duty of the Chinese emperor?

Was it advisable for him to abide by the counsel of the old-styled ministers and indulge in kingly luxuries or should he have followed the recommendation of a wise, modern scholar to turn irrelevant practices and rituals upside down?

In reality, Japan, following a new path along with [other modern countries of] the world, made complete progress while China, hanging on to the age-old dead stump of the tree, languished and was crushed to such an extent that her revival had become difficult!

Your conscience, perhaps, favours the efforts of Emperor Guangxu to reform the state!

If my assumption is right and you agree that the welfare of China rested on reforms, let me tell you more!

Why do you hesitate to accept those ideas that you consider necessary for the progress of the entire world?

If you look seriously at your country's cultural practices, rituals, and customs (you may term it dharma or rules of conduct), you will find that these have become as unreasonable as the Chinese state system. Your country has experienced several big cyclones—major transformations in politics, religion as well as many other kinds of modifications that have warped your dharma, faith, and values to such an extent that these can neither be called old nor new.

If you examine your religion and conduct in light of present practices and compare them with the knowledge of ancient Vedic times, you will, in fact, find the present to be extremely backward.

Is it desirable for thinking people like you to remain backward?

Since the origin of creation (whenever it might be or believed to have been), education was based on the laws of nature and the process of evolution, so there could not be any change in it. Can the laws of nature be changed? They cannot be tampered with. So, if we tune our religious beliefs and social practices according to our original education, there certainly would not be any problems in keeping with the times. But the religion, rituals, and conduct that have developed as per the needs of a particular time have to be modified accordingly. Intelligent people transform themselves as well as the beliefs and practices of their community and country as per the requirement of the time and are always able to enjoy the fruits of developments with dignity. But those others who stick to the old and always invoke their ancestors' beliefs only end up lying in a pit in distress without being able to do anything.

*Leek Leek Gadi Chale, Leeke Chale Kaput,
Leek Chadi Ke Chalat Hai, Shayar Shoor Saput.*

[The cart in a rut, a useless person follows its lines,
Poets, braves and worthy person walk against the lines.]

Whatever the wise scholar, Kang Youwei, proposed to Emperor Guangxu was approved. But the Emperor also dejectedly commented:

Although what you have proposed is truthful, it is inappropriate on my part to thwart the aspirations of Empress Dowager Cixi to control and suspend high ministers and officials herself.

Yet, Emperor Guangxu, following the advice of Kang Youwei, began to introduce massive changes! That was in 1898!

The civil service examinations, the academic system of the university, and the scheme and nature of textbooks and syllabi—all were changed.

The military was given special directives to adopt the western system of training and parade. New and scientifically proven arms and ammunitions from foreign countries were ordered. Agricultural schools were opened.

Laws for patent and copyright were formulated. Artisans, innovators, and authors were honoured by prizes.

The state introduced new rules to help with trade and established a special fund for this purpose.

Scholars were allowed to publish newspapers and granted complete freedom to discuss political matters.

The emperor was not satisfied with only these measures!

In September 1898, two important posts of the Zongli Yamen [Foreign Ministry] (discussed later) were abolished. The famous Li Hongzhang and the respected Prince Qing were suspended. Orders to abolish the governorship of three provinces were also issued.

In addition, orders were given to abolish the posts of two presidents and four vice presidents of the Board of Rites, which carried high salaries and lucrative land holdings.

Although the emperor issued these orders for reform, was it possible to implement them without force? All the forces were still under the control of provincial governors!

All the people were under the district magistrates [mandarins]!

How then could orders be executed?

The news immediately reached the Empress Dowager. The high-ranking senior ministers (in whose grave-like belly, all the riches of China used to get eternally buried) pleaded with the Empress. Alas! The dharma of our ancestors was breached! The ancient values were declining! Deceived by the Christian Kang Youwei, the Emperor had gone mad. Save us! Save us! Otherwise the kingdom was headed for destruction!

Hearing all these shouts expressing grievance with one voice, the empress became frightened. She lost her sense of duty!

Could senior ministers, who were always devoted to the welfare of the state, be falsely stating the affairs and be so superficial? The empress was convinced by these selfish ministers! She believed that Kang Youwei had really changed the mind of the emperor using some foreign magic! Otherwise, why would the emperor issue orders to terminate such high-ranking officials without any reason?

She ordered that Emperor Guangxu be imprisoned in the imperial palace and Kang Youwei be apprehended and executed immediately.

Then what happened! Soon, the emperor was captured and imprisoned in a cell within the palace.

Readers! My blood boils in telling about these events. God knows what others think, but my blood boils at the misdeeds of these selfish ministers and provokes me to respond violently.

Oh! These selfish people by their trumped-up charges even succeeded in turning the mother away from her son. And thus, the seeds of destruction of the country were sown.

Defence of Chinese Tradition

How can the Empress Dowager be blamed for all these happenings? She was like a quiescent goddess in the inner quarters of the imperial palace! When even the emperor of China could not come out in public, what can be said about the empress! Under such circumstances, it was quite normal for her to be influenced by the words of her old officials.

These selfish courtiers deserve the blame for these deceitful actions!

Kang Youwei was a sagacious person! Finding the changed state of affairs, he fled the country and saved his life! But six members of his family were unfortunately killed.

From among the emperor's courtiers, all fourteen supporters of the new reforms were murdered!

An imperial decree proclaimed that the Empress Dowager had once again taken control of all power because of the serious illness of the Emperor Guangxu. Furthermore, all the reforms that were promulgated by the emperor while he was ailing were annulled.

Many journalists and editors were executed by the orders of the empress! The teaching of scientific authors and collectors was also destroyed!

The traditional system was once again reinforced. The ancestor worship supported by learned men continued. The system of governors and mandarins was once again regularized.

The ministers had suggested the above remedial measures to the empress for the protection of the state and religion! By introducing these correctives, the empress thought the state and dynasty would become safe. Yet these very measures brought about her downfall.

Emperor Guangxu remained in custody. He refused to alter his reform programs and failed to convince the empress!

In fact, the empress now firmly believed that Guangxu's mental illness was incurable and someone new had to be adopted to take over the throne. Accordingly, in 1900, she made Guangxu issue an advertisement in the newspaper proclaiming that he had handed over the responsibility of the state to the empress because of his ill health for more than a year. His health had not yet improved and chances of recovery were slim. Because of this, he did not have any hope to produce a successor. He had, therefore, given the Empress Dowager the authority to select a suitable prince to succeed him on the throne: 'The honourable empress has acceded to my request and chosen the son of Prince Tuan as the new emperor. By this decree, I am pleased to declare the son of Tuan of the family as the inheritor of the royal kingdom.'

It need not be said that it is the same Prince Duan who had imprisoned the group of foreign ministers and caused the present tempest!¹¹⁸

The Foreign Powers in China¹¹⁹

It now appears appropriate to tell in brief about the expansion of various foreign powers in China.

In 1883–5, problems arose with France. In the extreme south of China, the French had long been making efforts to establish their authority in Tonkin, the capital of 'Annam' [Vietnam], on moral and commercial grounds. Annam was a suzerain state of China.

The French troops had once gone to Tonkin, but were defeated by the king of Annam with the help of China.

Unfortunately, soon thereafter, Annam encountered a series of local disturbances and the king was dethroned!

Finding this an opportune moment, the French protected the king and were granted 'suzerainty'¹²⁰ over Annam as a reward. China was not given any news about this matter nor did it seek out any.

In the same December of 1883, the French troops raided a town named Sontai [Son Tay]. They encountered Chinese troops there. When the Chinese were defeated in this battle and had to surrender the city of Bac Ninh, the Chinese government finally sent Li Hongzhang with a proposal for treaty.

The French demanded a compensation of ten million pounds and sought apologies from the Chinese!

The Chinese refused.

Once again, there was a war. This time, the famous city of Fuzhou fell.

Consequently, China had to relinquish control over Tonkin and accept French suzerainty over Annam

During the time of the Sino-French war, Korea also experienced problems! It too was under Chinese suzerainty.

The Japanese sent troops there for self-protection. The Chinese government raised objections. But later, a friendly agreement was reached between them, stipulating that in times of need, both countries would raise a joint army with mutual consent to tackle the problems there.

In 1894, Japanese businessmen in Korea were harassed. Japan called for help, but China did not offer any! The latter also did not pay any attention to their obligation under the mutual agreement! Instead, the Japanese were directed to leave the country!

The Japanese had the following troop strength then:

- Forward troops 60,000
- Reserves 113,000
- Others 80,000

The Chinese troops consisted of:

- Forward troops 300,000
- Reserves 1,000,000

The Japanese received an order from the Chinese to leave Korea by 20 July 1894, failing which there would be war.

The Japanese did not pay any heed to the warning.

Twelve thousand Chinese soldiers set out for war.

By 23 July 1894, these soldiers reached Seoul, the capital of Korea, and began bombarding. Many of these reached up to Chemulpo,¹²¹ a city located in west Korea. A fierce battle was waged there.

The following month, there was another big encounter at Pyongyang. The Chinese finally lost! Their troops fled, leaving behind arms and ammunitions as well as their ration and other supplies.

That was the same result of the naval engagements! The superior fighting prowess of the Japanese in the battle of the Yalu River surprised even the Europeans.

After this battle in November, the Liaodong Peninsula was also conquered.

In January 1895, the Japanese captured Weihaiwei.

On the advice of [foreign] powers, Korea was declared independent.

After incurring huge losses, China once again sought a compromise solution. The trusted veteran Li Hongzhang reached there with orders for the settlement of issues.

In April 1895, a treaty was signed. According to its stipulations, the Chinese were to pay thirty million pounds to Japan as indemnity; Korea was declared independent, Formosa [Taiwan] was also ceded, and the Liaodong Peninsula and Port Arthur were to be under the control of Japan.

Although a settlement was thus made, the foreign powers consisting of all the European members did not like the terms of the treaty that strengthened Japan in China.

Everyone shed crocodile tears over the downfall of poor China! Readers! You all must praise these European powers for their sympathy with China.

They said that China would suffer great losses from the surrender of Liaodong and Port Arthur, so Japan should forego taking five million pounds from the Chinese.

The truthful and well-meaning friend of China, Japan, agreed to this.

The convener of the European power group, Russia, now offered loans to China for the indemnity payment and, in return, took control of Port Arthur. This was how they obliged China.

Then, the English purchased Weihaiwei Island to advance its friendly relationship with the Japanese. They did this purely with the pious intention of providing maritime aid to Japan.

Young miscreants in some village killed two German missionaries. As a settlement for that, the Germans received the island of Jiaozhou.

In this way, almost every country in the group of foreign powers gained some territory in China.

Admiral Seymour¹²²

On 17 May 1900, news reached England that the Boxers in China had set three Christian villages, located about ninety miles from Beijing, on fire. Sixty native Christians were killed and about two thousand others fled for their lives.

The next day, news came that forty miles from there, at Kung Sun village, a missionary and his disciples were burnt.

Ultimately, Sir Claude MacDonald, the English minister, sent a telegram to England for the dispatch of troops for help.

Soon after the receipt of telegram, two warships, the *Algerine* and the *Orlando*, were sent that reached the Dagou port on 27 May 1900.

The men from these ships were the first to reach the Legations in Beijing to help. Together with the others from all the foreign powers, they added up to about four hundred.

Sir Seymour, the chief of the dispatched British navy, was ordered to take all necessary action to protect the Beijing Legation and secure additional troops from Hong Kong, Weihaiwei, and Singapore.

The same information was also sent to the minister [British Consul Claude] MacDonald sahib! MacDonald sahib then sent the following message to Sir Seymour:

Situation extremely grave. Unless arrangements were made for immediate advance to Beijing it will be too late.¹²³

News reached Admiral Seymour of the impending danger to the ministers in the Legations unless a rescue force arrived there quickly. He then immediately assembled a force of 2,044 soldiers that included 915 English and the rest from other countries.

On 10 June [1900], this force was in Tianjin and then proceeded to Beijing on the same day. The belief was that they could reach Beijing the next day to safeguard the ministers. But the Boxers had damaged the railway lines to such an extent that they could move only by simultaneously repairing the tracks. As such, they were only able to cover half of the intended distance by the evening of the next day. In addition to repairing the tracks along the way, the force also had to fight the Boxers, as a result of which thirty-five foreign soldiers were killed.

The railway lines ahead were completely severed. The journey was impossible!

In fact, the imminent issue before the 'rescue force' now was not how to march ahead but how not to get trapped in the middle, which might necessitate their rescue before their relief of Beijing.

It was learnt that ten thousand Chinese soldiers under General Tung Pushpa Singh [Dong Fuxiang¹²⁴] were ready for the combat ahead.

It was also heard that the Boxers were following the rescue force from Tianjin in order to surround them from behind.

The telephone wires were cut to make communication impossible.

From 13 to 23 June, this force was so isolated and disconnected that in those days, nobody knew its whereabouts and actual condition.

In the absence of reliable news, various rumours made the rounds.

Sometimes, it was reported that the troops had successfully reached Beijing and liberated the Legations. Then news would circulate that they were in a difficult situation and their stock of arms and provisions were exhausted.

Thereafter, it was also widely circulated that the Boxers had surrounded them and slaughtered everybody and no one was left to convey any information.

Here, the rescue force was surrounded while there in Beijing, the turbulence was getting intense.

On this occasion, it was learnt that the Chinese forces had been ordered by the government to besiege Tianjin and reinforce the forts at Dagū.

When naval commanders realized that plans were afoot to surround Admiral Seymour in such a way that no aid could reach them, they publicly declared that the forts would be bombarded and totally destroyed if all the forces were not moved out of Dagū within twenty-four hours.

At midnight of 17 June 1900, and before the completion of twenty-four hours, the Chinese opened heavy fire from the forts at Dagū. Simultaneously, continuous cannon fire from all the forts targeted the foreign ships.

At this time, 1,200 troops could be readied for combat by combining the men of all the foreign forces.

The foreign battleships (men-of-war) retaliated equally fiercely! At this time, the sky was an inferno—burning ground and water.

One British and two Russian ships were destroyed!

Finally, soldiers from the foreign naval force carefully alighted behind the forts and attacked them.

Two forts were blown up and over a hundred Chinese soldiers killed! In addition, several Chinese torpedo boats and cruisers were captured.

After the Dagū battle, it was hoped in vain that the Chinese would realize the futility of war with the combined European forces! The Chinese encircled the foreign quarters at Tianjin, so that no aid could be supplied from there.

On 22 June 1900, the English Consul at Tianjin sent a telegraph message requesting immediate assistance to ward off incessant Chinese firing from all the sides.

A joint foreign force of three thousand soldiers was sent to protect Tianjin, but was defeated in a fierce battle that took place on 22 June. Yet, the following day, the same force courageously fought a ferocious battle and succeeded in breaching the Chinese camp.

Now news came that, of Admiral Seymour's force of two thousand fighters, sixty-two were killed, two hundred injured, and several hundred incapacitated!

This force was also short of arms and provisions; and therefore, neither able to proceed further nor with enough strength to return back to Tianjin.

As soon as news was received, reinforcements were immediately sent from Tianjin. With their support, Admiral Seymour was able to return to Tianjin with his force the other day.

Now the real news about the war became known.

On 14 June, when this force encountered blockades both in their front and rear routes and its travel to Beijing by train became impossible, the Admiral took time to decide about the next course of action. In the meanwhile, the Boxers attacked. Two battles were fought in a single day. Six of Seymour's men were killed and forty-eight were injured while the Chinese lost nearly a hundred lives.

The rear guards, too, had to fight a full-scale battle in which many people were injured.

Under these conditions, Admiral Seymour could think of nothing other than to return! But the Boxers were also present in the rear direction towards Tianjin. There also, conditions were, on the whole, fearsome. The Admiral then calmly raided a nearby armoury in Tianjin district and captured it.

The armoury was full of new cannons, guns, etc., as well as other materials. After taking hold of it, Seymour's forces took shelter there.

Finally, after the arrival of reinforcements from Tianjin on 26 June, this depot was burnt and the force returned to Tianjin on 30 June with all the seized materials.

Tianjin Narrative¹²⁵

During those times, the situation in Tianjin had worsened to such an extent that all the foreigners began not only to doubt the possibility of liberating Beijing but also to consider fleeing Tianjin for some small islands near Dagu in case the pressure from the Boxers increased.

A gentleman described the contemporary response to the Boxers in Europe as below:

It was felt that we were abandoning all the brave men and women who represented Europe in China to their fate—a fate so dark as to be too awful to contemplate. That the allied forces of all civilized Europe had been forced to the conclusion that it was hopeless to attempt an advance at present[,] and that therefore our flesh and blood in Peking must be abandoned to the remorseless cruelties and outrages of the Chinese without one single effort to save them seemed too humiliating and dreadful.¹²⁶

The situation was thus terrifying and demoralizing!

Readers! Could a terrible situation ever come to the people of a race that is so compassionate to their fellow men, so concerned and worried about their few traders in distant lands that even the thought of the slightest suffering to them makes their body feel hurt?

Never!

The foreign quarters in Tianjin was totally surrounded by about the 80,000 Boxer rebels who had assembled. The three thousand foreigners could not confront them, let alone escape!

During this period of intransigence, an officer recalled an old story that he narrated as below:¹²⁷

In a war we had with the Tartars, an Irishman, who had one night wandered from his comrades, called out:

‘O[i]! I say, I’ve caught a Tartar.’

‘Well done, bring him along,’ was shouted back through the darkness.

‘Yes, but he won’t come!’

‘Well then, come [along] yourself,’ called his comrade[s].

‘So Oi wud,’ was the Irishman’s reply ‘but he won’t let me!’

The condition of foreigners at Tianjin was as in this story.

Very soon thereafter, other ships of the British fleet also reached Dagou.

From one of these ships, named *Terrible*, two cannons and a large number of soldiers also arrived at Tianjin.

So now the number of foreigners increased to not less than ten thousand.

The skilful movement of these soldiers to Tianjin was admirable.

It was said that while the Chinese soldiers had good professional training, their generals were totally ignorant of military education!

The soldiers were well-versed in handling new types of cannons and guns, but the generals neither knew how to command well nor understood the style and strategies of modern warfare. If the latter had been as well-trained as their soldiers, the fight would have become very tough. It would have become impossible for the foreigners to save themselves.

On 13 July, 8,000 men of the joint foreign force attacked the walled city of Tianjin (the foreign quarters were outside the city walls). It was thought that the Boxers and the other Chinese would flee in fear. But as soon as the force advanced, it was realized that there were hundreds of armed soldiers within the walled city who, like clouds, showered fire on them.

As soon those soldiers heard the advance, they rained bullets on them. Caught in such a situation, the foreigners were dumbstruck.

A sahib wrote: 'The marksmanship and military qualities displayed by the Chinese on that occasion were a positive revelation'.

On 13 July, the fight started at 2:00 a.m. in the morning and continued till 8:00 p.m. in the night. The joint force had to face defeat and retreat.

The Chinese did not chase them, or else it would have been difficult for them to survive.

The next day, the city was once again attacked and the Japanese braves wrested control of the city and hoisted their national *Udaybhanu* [rising sun] flag at the top of the city.

In that day's loot, the force captured 62 cannons and received 1.5 million silver taels. The British troops suffered the loss of twenty dead and eighty-two injured. The total casualty of the joint foreign force was 775.

The Secret Protection of Europeans in Tianjin

The German emperor, through his ambassador, circulated a reward [*inam*] offer of a thousand taels (that is, 166 pounds) for each European citizen protected by the Chinese. Accordingly, the Chinese secretly saved about eight hundred foreigners in their houses. The German emperor thus had to pay 1.33 million pounds as rewards.

Readers! Please pay attention for a while to the German emperor's sense of responsibility for his own people and the behaviour of the Chinese.

Japanese Colonel Awaya in Tianjin

At the time of the attack on Tianjin, the Japanese Regiment's Commanding Officer Colonel Ken Awaya's¹²⁸ courage and patience in successfully conducting his troops and winning the battle was commendable.

Before the attack on the city, a fierce battle had already been fought! In the night, the Japanese forces had set up a base in front of the southern gate of the walled city.

Their march up to that point on the first day required firing 240 rounds from each of their cannons, which made them so hot that touching them was like putting hands in a fire.

The infantry also had to face similar difficulties. More than 220 bullets were fired from each gun. The stock of ammunitions had, therefore, run low! But even under these circumstances, the troops continued firing. They did not lose courage or nerve in spite of a dwindling stock of ammunition. Was this due to a lack of patience?

The soldiers on the firing line were falling down almost every moment and those next to them used to immediately collect their ammunition and continue firing.

(Aryans! This is a living example of 'mental firmness', the first characteristic of dharma. Can such firmness evolve without a determined and resolute love of one's own race and country.)

When the enemy's fire became irresistible, the Japanese dug trenches there and fearlessly took cover in them.

We must now appreciate Colonel Awaya's bravery!

The colonel sahib's exhortations to his men were—have no fear, we are completely safe, all the bullets will pass overhead. We should attack without any fear.

It was noticed that no fear or obstruction could unsettle him. On the one hand, soldiers fell to the ground every moment and Captain Yoshizawa as well as other officers and soldiers were killed, and on the other was the Colonel's indefatigable posture and strong exhortations.

When Colonel Awaya realized that greater loss would result from expecting more from his men and further delay then would cause more loss, he told his force:

Let's go! Let us die like braves! Let us sleep under the flag for the glory of our race and country!

If there is no ammunition, let us face the enemy with our bayonets.

These words doubled the courage of the soldiers and enlivened them. All of them together charged the enemies without caring for their lives and made them flee.

The Japanese won the battle.

All the foreign troop leaders were shocked by the extraordinary courage of the Japanese Colonel Awaya's force. And the foreigners repeatedly praised his deeds.

Victory at Tianjin¹²⁹

On 14 July at 4:00 a.m., the walled city of Tianjin was attacked.

The assault force was made up of the Japanese infantry, the English Marines and Bluejackets, and the American infantry. The city gate was protected by firmly placed blockades. The walls were fifty to sixty feet in height. Climbing them was, therefore, impossible.

The only entry point was through this heavily blockaded gate.

The gate lay beyond a small bridge that could be reached by crossing an open flat space of about forty yards without any kind of protective or defensive shield.

The Chinese were constantly bombarding and firing from atop of the city walls.

In such a difficult situation, a party of Japanese Sappers managed to reach the 'keep' [blockaded] gate and spread 'gun cotton' [land mine] to blast it off.

The calm and skilful way in which they accomplished this most delicate task in such a trying situation was most commendable.

The Chinese firing blew off the detonating fuse thrice. The same happened the fourth time.

On seeing this, the Japanese soldiers sensed that all their efforts were in vain and realized that they would not be able to accomplish

their desired goal, even after suffering so much loss. Steps had to be taken instantly to minimize loss from the Chinese firing and to ensure that their efforts would not be futile.

A Japanese soldier then fearlessly offered himself to complete the difficult task!

He told his fellow soldiers that he would not delay any more in taking action as more and more of our brothers are falling down with each passing moment. He requested to be ordered to detonate the fuse with his own hands. Without waiting for an answer, this brave Japanese swiftly ran towards the fuse and set it on fire. He knowingly let himself be blasted along with the gate.

The heavily blockaded gate was thus breached. It disappeared as did the body of the soldier. But can anyone forget the story of this courageous deed as long as the name of Japan exists in the world?

Glory to self-sacrifice! This is called true sacrifice and total renunciation.

Bhishma,¹³⁰ our great and brave predecessor, said the same:

*Tyag Shreshta Munyo Vaivadanti,
Sarvashreshta Yach Chariranen Tyajet.*

[Sages say that the best sacrifice is the sacrifice of body.]

But is there any Aryan son who can today perform even a bit of such a sacrifice?

Sacrifice of the body is a big deal, but, alas, today we cannot even renounce our petty desires.

Bless us, Lord, with the spirit of the Japanese!

Oh! We tire ourselves memorizing holy verses to the glory of God, but keep our wisdom far away! Nowadays, our knowledge has escaped beyond the sea. How will it come back without going there to get it?



With the gate blown up, the soldiers rushed to attack.

But in advancing forward, another gate in the city wall proved to be the second major obstacle.

The Japanese soldiers overcame this difficulty too.

There was heavy firing from the buildings inside the wall. But the little, little Japanese soldiers climbed the city walls as if they were not under a rain of bullets but pebbles!

What an astonishing sight!

This is called happily jumping into a burning fire.

These soldiers jumped in and opened the gate and the force entered inside. Encountering such courageous acts of the attacking force, the Chinese could not endure any longer. They all fled.

A few hours later, the Russians also entered inside from the northern gate, and the city was thus occupied by foreigners.

All the foreign soldiers that participated in this battle loudly praised the Japanese.

Four hundred Japanese were killed that day, which itself is proof of the fierce battle and the horrible situation there.

The Japanese also excelled in bayonet fighting. Before the battle for the city, they used bayonets to attack the enemy from the front and pushed them back seven hundred yards in the fight at the railway station.

The way the Japanese soldier sacrificed his life in blowing up the Tianjin city gate was similar to how they exploded the Kinchow [Jinzhou] city gate in the [Sino-Japanese] war of 1894[–1895].

The only difference between the two was that in the earlier instance, they fought for the selfish cause of their own country while this time it was to liberate Christian masses.

Witnessing the bravery of the Japanese soldiers, other foreign soldiers began to say that the European powers could fight with all in the world but would find engaging the Japanese the toughest.

Readers! Just imagine—what can the fearless not do?

Foreign Control over the Tianjin Naval Base

The situation in Tianjin was not settled until the capture of the naval base located in the north of the city.

The fort had forty-eight heavy mounted cannons in addition to many others of old and new styles.

Their incessant firing greatly bothered foreigners living nearby and damaged buildings and compounds.

On the morning of 14 July, it was learnt that the enemy was proceeding north from the city.

The 12th Regiment of the Japanese force was on guard there. They knew that the Russian troops would certainly raid the naval base. But finding nothing happening on that front after a while, the Japanese Company Commander Lieutenant Indu became worried. Why shouldn't he? How could a Japanese officer calmly let a good opportunity pass?

Due to the urgency of the situation, Lieutenant Indu did not even have time to consult his senior officers. He decided to take the initiative himself to attack.

He strategized that half of the men of his regiment would cross the Hai River and make a bayonet charge on the fort and the other half would continue to fire rifles from this side to enable the attacking party to move.

They searched for boats to cross the Hai River, but found only one.

Two to three men then dived into the water to see if they could flow along with the current, but were unsuccessful. The water current was too strong and the river too deep.

Sergeant Aakagen [Akabane (?)] and Corporal Ishwara [Ishiwara] once again rushed to look for more boats. Finally, one more square boat was found. The enemy cannons and guns were incessantly firing away. The Japanese went about their work and were not the least bothered by that.

Attention, readers! In the incessant rain of fire, the Japanese appeared to be happily jumping and bathing. They were so busy in their duty that the strong shower of fire seemed like the sprinkling of water to them.

Could there be greater presence of mind?

A few people crossed the river in one boat. But these two soldiers [Aakagen and Ishiwara] fell behind because they were searching for another boat.

They found a boat, but it had no bamboo or other pole for rowing! Corporal Ishiwara said he knew how to swim well. Saying thus, he tied the boat onto his waist, his gun around his neck, and jumped into the river.

Sergeant Aakagen climbed onto the boat because he did not know how to swim and both set out to cross to the other side.

It was nine in the morning. The firings from the fort were very precise. It seemed as if the river yearned to turn with the falling of bullets.

When they had reached halfway on the river, the rope tied to the waist snapped. The rudderless boat then started to sail off!

Sergeant Aakagen jumped into the river, fully clad in his uniform and the gun on his neck. Both helped each other and reached the other shore with great difficulty.

Without losing a moment, they almost flew to the gate of the fort.

It is needless to mention that the gate was closed from within and there was no other way to enter. The two braves found wide cracks in the mud wall due to heavy bombardments. What option was there then? They immediately used their hands and legs to climb up the wall.

Witnessing this, the Chinese who were already making arrangements to escape, became extremely terrified and ran away.

These two braves became the masters of the battlefield.

They quickly climbed down inside and forcibly opened the gate. Other members of his troop then entered the fort. The 'Rising Sun' flag was thus unfurled on the fort.

The credit for the Japanese victory over the naval fort, which had troubled the foreigners so much, goes to the amazing bravery of the company of Lieutenant Indu and the courage of Sergeant Aakagen and Corporal Ishiwara.

Japanese Sergeant Naganishi

On the day of the attack on the city of Tianjin, the courage of Sergeant Naganishi was commendable.

Colonel Awaya had advanced with his regiment and reached close to 150 yards from the city wall, when he came across the moat of the fort with waist-deep water in it.

By the time they reached there, the Chinese had started firing and a bullet hit the waist of Sergeant Hayashi. Encountering intense firing, the Colonel thought of opening fire from all sides to disperse the enemy and protect themselves.

But the regiment was so spread out that there was no way to convey the order clearly to all. The Colonel Sahib issued the order,

but the troops on the other side of the river could not comprehend it.

When Sergeant Naganishi of that group found that they could not follow the orders of colonel and that might upset the battle plan, he immediately swam across the river, reached the Colonel, and requested him to explain the order.

The Colonel praised the Sergeant highly for his sense of duty and bravery. After explaining his battle plan to him, he promised him medals and many rewards after his troops' success in the attack.

Naganishi thanked the Colonel and happily returned to join his troops. He had crossed more than half of the river when an enemy bullet struck him.

Long live Naganishi! Even in such a situation, he somehow managed to cross the river. He strapped his stomach tightly to minimize bleeding and was thus alive to convey the order to his troop. Running with all his might, he reached his company and very carefully explained the orders to his fellow soldiers. He then collapsed to the ground and breathed his last!

Gratefulness for his bravery! Gratefulness for his courage and gratitude for his enduring patience!

One can learn the true and complete meaning of dharma from the dutiful act of Naganishi!

A Nap in the Lap of Enemies (A Sleep in the Presence of the Foe)¹³¹

On 3 July 1900, when the foreign Allied force decided to attack the enemy, a surprising incident happened!

That day 'Kaomi Nami' [Kao(ri) Minami], the Captain of a Japanese company was resting in a temporary camp set up by his force after completing his day's assignments. Suddenly, a bullet from nowhere landed in the camp, striking and killing the Captain Sahib.

All the members of his company became very aggrieved and agitated by this incident and became intent on exacting a hard revenge on the enemy!

The next day, this company was divided up to defend an adjacent square in the city. They were, however, issued strict instructions not to advance and fire without orders from the commanding officer.

The soldiers were not very happy with this order because they were boiling with rage to avenge the death of their beloved captain. But they had to follow orders!

After arranging watch-guards, pickets, etc., in every direction for security and the remaining men not finding anything else to do, everybody stretched out and peacefully fell asleep in that very square. They were attending to their physical well-being in preparation for their difficult combat.

When they were in deep slumber, a patrolling troop of Russian signallers passed by at a distance.

Finding almost all of them lying on the ground with only a few guards scattered here and there, they took them all to be dead.

They thought that the enemy had probably run away after killing them.

The signallers immediately reported this news to the Japanese commanding officer.

Alarmed, the Battalion Commander Major Sugyohara [Sugihara?] immediately set out to investigate.

What he saw when he got there was really strange.

He was very happy to find his guards alert and all his men alive and fit after the rest.

'Soldiers! What a relaxed mind-set? No worries at all about the enemy? Bravo! Keep up the relaxed manner! The enemies cannot harm you!' The Major Sahib only said these words to the soldiers.

The brave French hero, Napoleon Bonaparte, also used to nap, two to three minutes of rest renewed him to start on new enterprises with a fresh mind.

So that is why Major Sugihara was so satisfied and happy when he found his whole company relaxed and fearless like Napoleon.

When the Russians learned about this, they were totally astonished. Among the Russians, the following was loudly discussed:

Though the Japanese are small in stature, they possess a vast amount of pluck and have perhaps no equals in the world. They must never be regarded with contempt.¹³²

Japanese reporters used to say that the Russians officers often cited the example of Japanese soldiers to stir up their men.

Russian soldiers, who earlier looked upon the Japanese with contempt, dealt respectfully and intelligently with them after witnessing these war incidents.

It is true that the 'braves' rule the land and Narsimha¹³³ is honoured anywhere. Hindustanis who often run to the courts to protect their honour must pay heed to this remark.

A Japanese newspaper (The *Japan Times*, Tokyo) writes about these matters:

We must not become too self-satisfied with the praise of other nationalities. Their praise may be sincere, but remember that a nation that is little else than a mutual admiration society is doomed to decline.¹³⁴

It is a matter of pleasure that the Japanese always pay attention to all the details. That is why they are climbing up the ladder of prosperity in present times.

The people of Hindustan are like the oxen of the *Telis* [caste of oil pressers] who move wherever they are directed—whether it is a ditch or a pit, heaven or hell. Thus, they are destroyed!

Where today has your knowledge to civilize the whole world gone?

Alas! You are now not even fit to learn due to your arrogance, what to say of being taught!

Sleeping in front of even the enemy—I have heard from the holy scriptures of our pundits the dual meaning of the saying, *Na tasya Pratimasti*, which according to one group means that there can be no statue of God.

Others say no, no, that is totally wrong. *Na tasya Pratimasti* actually means, is this not a statue of God? Thus interpreting it as: yes, it is.

Our Hindu brothers take the second meaning as true and logical.

So according to our brothers' wishes, I presently accept the second meaning. Similarly, if we take the word 'sleeping in front of enemy' and translate it using the above-mentioned logic, it would appear that Hindus do not sleep before the enemy, albeit meaning they necessarily do!

In fact, there is no race other than the Hindu in the whole wide world that deserves so much appreciation.

Other than Hindus, who else are lazy, asleep, ignorant, quarrelsome, litigious, discordant, contentious, distrustful, superstitious and selfish, arrogant, full of false pride, etc., and part of a group who benefit from the army corps and thus enjoy carefree sleep!

Oh Hindus! You are truly the oddest in the world.

But foreigners consider your quaintness as wildness.

What would happen if you could have slept like the Japanese?

The Story of the Battle at Dagou Forts

As far as the present revolt in China is concerned, the battles for the Dagou forts and its eventual conquest by the foreign Allied force were the first and foremost event.

On 17 June 1900, in the early morning or late night at 3:00 a.m., the foreign Allied force attacked the northern forts in the following formation:

- | | | |
|-------------------------------------|----------|--------------|
| • 'Van[guard]' (that is, frontline) | Russians | 200 soldiers |
| • Second line | English | 200 soldiers |
| | Germans | 100 soldiers |
| • Rear line | Japanese | 280 soldiers |

The Japanese were not very happy with the attack formation as they always wanted to prove their bravery and courage at all times. They, however, pleasantly set out to perform their assigned tasks without any objection.

The Japanese only had one cannon (field piece).

The Allied force advanced. While marching forward, the Japanese manoeuvred well to reach close to a hundred yards from the 'Van' (front line). At that time, cannon fire on the enemies became essential. The cannon opened fire, but was not successful because of some snag in the cannon.

Nevertheless, the troops continued to advance.

When the Russian vanguard (front line) reached close to five hundred yards from the enemy position, the Japanese 'rear guard' also joined them (as there was no need for them to be at the rear).

As they neared the fort, the intensity of enemy fire from guns and cannons increased to such an extent that the proposed attack

on the fort was delayed. As they reached closer, the moat of the fort appeared. The firing continued incessantly. The Russians were not able to find a way forward. Casualties were rising.

The fort was in flames. The Russian front line forces were now totally baffled.

The brave Japanese Captain Hattori¹³⁵ could not put up with this impasse. He fearlessly commanded his troop to 'form into skirmishing order' to march ahead and join the battle. He, along with all his men, jumped into the incessant rain of fire. Witnessing their daring spirit, others in the allied force could not remain behind.

When they reached close to seventy yards from the fort, a bullet hit the stomach of Captain Hattori! This ended the life of a brave hero. But while falling down, what he said to others deserve to be engraved forever in the hearts of the pure.

Finding their captain sahib hit by the bullet, many people turned to attend to him. But the brave man kept repeating loudly—don't care [about me], don't care, it's nothing. Look to your task, do not turn back, each of you must perform your respective tasks.

(Dear kind-hearted Aryan readers! Will you kindly pay attention to the last words of this Japanese captain, and do away with your ego and trivial quarrels with others to perform your duties?)

The Japanese did not for a moment move away from their task. There was a narrow bridge over the moat next to the fort that was constantly under fire. Into that fire jumped Lieutenant Shiraishi to reach near the gate.

The gate was firmly locked from within and covered in stones on the outside. As Lieutenant Shiraishi was thinking of a way to enter the fort, his sharp eyes located cracks in the walls created by bombs from the warships. Without delay, the force climbed over the wall and reached the top of the fortress and called out from there, 'the Japanese were the first to conquer the fort.'

With this statement, they alighted on the premises of the fort. But because of the firings of the Chinese, they had to take cover behind the building structures until their men arrived.

Soon their forces also arrived. The gate was opened with great force. A part of the British troops together with the Japanese reached that spot where Shiraishi was.

The Chinese welcomed them with a volley of fire, but the equally fierce response by Shiraishi's men made them either flee the fort or succumb to the sleep of death.

Shiraishi sahib's troops and the newly arrived section of the British troops then jointly proceeded towards the central citadel.

When they reached there, a British officer wanted to hoist the English flag (the Union Jack that he had been carrying in his pocket). But the Japanese Lieutenant objected saying that they had the right to fly their flag because they were the first to enter the fort.

In the midst of their argument, the Japanese flag (Rising Sun) appeared on one side of the fort and the Union Jack (English flag) on the other.¹³⁶

That also ended Shiraishi's quarrel over the issue. There was then no need for further arguments.

On the other side, following the unfurling of the rising sun, the sun god also arose as if displaying the lighted torch of Japanese victory to the world.

On the other side, flying the Rising Sun flag was the Japanese Artillery Officer Masuda.

After hoisting the flag, Masuda's penetrating eyes discovered a fully loaded cannon lying at one side. The enemy had perhaps fled, leaving it loaded!

He went close to see if all the machinery of the cannon was intact. He immediately took control of it and opened fire on the southern fort.

All those who witnessed this were amazed and effusively expressed their wonder and gratitude.

Sounds of cheers and celebration resonated.

Foreigners had conquered the world-famous Dagu forts!

Notes

1. Footnote in the original text states the following. Sages consider sacrifice to be the best human value. Of all kinds of material sacrifices, the sacrifice of one's life is the greatest. Kshatriyas at the battlefield perform the same kind of sacrifice.
2. The author cites these two lines in English and then provides a Hindi translation in a footnote. The source of this verse is Neville P.

Edwards, *The Story of China with a Description of the Events Relating to the Present Struggle* (London: Hutchinson & Co., 1900), p. 64, where the lines are in quotation marks but without attribution. It is most likely adapted from Rudyard Kipling's 'The Ballad of the King's Jest': Two things greater than all things are, the first is love, and the second war.

3. A well-known folk story about tragic love.
4. Lakshman-ji—the suffix *ji* is a Hindi honorific. He was the loyal, younger brother of the God Rama in the Hindu epic, Ramayana.
5. Bhojpuri is spoken across western Bihar and eastern Uttar Pradesh; it also refers to people of that region.
6. Phrase is in English first, and then translated into Hindi in the text.
7. Reference is to the Second Boer War, contemporaneous with the Boxer Uprising, which involved many citizen-soldiers who volunteered to fight alongside the British Army's regular troops.
8. English phrase is in the original, but divide is misspelt as 'devide'.
9. English phrase is in the original text. Kaum or quom refers to tribe or nation in this context.
10. Sir Edward Hobart Seymour, an admiral, was Commander-in-chief of the so-called British China station and headed the Expedition that failed in its attempt to march on Beijing to end the siege of the foreign legations. Singh's 7th Rajputs were part of the second relief expedition.
11. Dadhichi, a sage, sacrificed his life so that his bones could be used by the gods to defeat the demons. Ramachandra refers to Rama, the well-known god/hero of the famous epic, the Ramayana.
12. The Pandavas and Kauravas were the warring sides in the great epic *Mahabharata*.
13. King Janak was the father of Sita, Rama's wife. He resided in the north Bihar area of Mithila. Dashrath, Rama's father, ruled the kingdom of Ayodhya, an area associated with eastern Uttar Pradesh.
14. Note [in original text]: The Japanese consider the sun a goddess (*devi*) and themselves as warriors (Kshatriyas) of the Sun dynasty (Suryavanshi). One branch of the Rajputs, Suryavanshi, consider themselves descended from Surya, the Sun God.
15. The author mentions in a footnote that the Japanese consider the 'sun' as a goddess and themselves as her sons.
16. The author uses the expression 'foreign devil' and *dal bhat ke [men] musalachand* (that is, interfere in someone else's business) to characterize foreign intervention by an unwanted third party in an internal squabble.
17. The names of kingdoms and kings referred to here are from the Mahabharata, the epic in which Krishna reveals himself as God.

18. Another name for India used in Sanskrit scriptures.
19. English phrase is in the original text.
20. English phrase is in the original text.
21. Reference is to the different religious reform movements and organizations of Hindus and Sikhs in the late nineteenth and early twentieth centuries.
22. A collection of texts or manuals outlining domestic (*grihya*) religious ceremonies to be performed by householders on various ritual occasions.
23. Ladysmith in northern Natal, South Africa, was the site of a major battle in 1899–1900 during the Second Boer War.
24. Author spells out ‘Red Indians’ in Hindi and provides an explanatory footnote stating that they are America’s original (*asli*) inhabitants.
25. The full shloka in Manusmṛiti is as below: *Eta desha prasutasya saka-shadagra janmana svam savam charitram shiksheran prithivyam sarva maanavaha*. [All inhabitants of this earth should learn about living and building character from the ancient sages and seers who took birth in this land.] See www.shubhashita.com/India.
26. His complaint is not about securing higher education and entering into the professions, but about not making these attainments serve the country and communicating in English instead of the vernacular language.
27. The references here are to the ancient lawmakers: Manu, whose name is associated with laws; Yajñavalkya, whose name is attached to a *smṛiti* or remembered text; and the sage Parashar who disseminated knowledge through discussion.
28. A fifteenth-century saint-poet renowned for his deep devotion and devotional songs to Lord Krishna.
29. A caste often associated with the occupation of palanquin bearers and agriculturists.
30. The author provides the English term along with the Hindi one.
31. Charles Bradlaugh (1833–91) was a leading figure in the anti-religious movement in England and a Liberal MP who sought to advance the interests of the Indian National Congress through his Indian Reform Bill in the 1880s–90s. See Mira Matikkala, *Empire and Imperial Ambition: Liberty, Englishness and Anti-Imperialism in Late Victorian Britain* (London: I.B. Tauris, 2011).
32. The different manuals relating to domestic (*grihya*) religious ceremonies performed by male and female householders include those that mark the stages in an individual’s life, from birth to death.
33. The *Bhagavad Gita* or ‘Song of the Lord’ is part of the epic Mahabharata and considered one of the core texts of Hindu tradition.

34. Sir Alfred Gaselee (1844–1918), an army officer who had extensive experience in India and Afghanistan, commanded the British force in the International Expedition.
35. Rawlinson, *History of 7th Rajput Regiment*, p. 92, states: 'On August 3rd, a conference of allied generals was held, and it was decided to start at daybreak on the following morning'.
36. As per the original text, the entire section below and several thereafter are in quotation marks.
37. Additional information on troops is from Rawlinson, *History of 7th Rajput Regiment*, p. 92.
38. Author reproduces the entire order in English. We have corrected a few typos in his text.
39. The original order in English ends here and is followed by a Hindi translation.
40. This sentence in the text is in English followed by a Hindi translation. We have not been able to trace its source. See also Vaughan, *St. George*, pp. 49–63, for an account of this Tianjin battle.
41. The author seeks to establish a kinship between the brave Japanese and Rajputs by emphasizing that both claim to be the descendants of the Sun God.
42. This sentence is in English in the original text.
43. English term is in the original text, as is the phrase 'Allied Troops'.
44. English phrase is in the original text.
45. The author invokes the names of Ram and Khuda, the latter an Urdu/Persian word for god or lord.
46. For a somewhat different account of this battle, see Rawlinson, *History of 7th Rajput Regiment*, pp. 96–9.
47. Quotation marks are in the original text.
48. This entire section is in English in the original text. We have not been able to trace its source.
49. The author spells out 'halt' in Hindi.
50. A comical and simple-minded character in folk stories who was known for his follies and foibles.
51. The English word is in the original text.
52. The author provides a footnote here explaining that porcelain means special vessels made of clay, stone, etc.
53. This reference is to an arrow shot at Lakshmana, brother of Rama, by Meghnad in the battle with the demon Ravana.
54. Author provides the English words for 'reconnaissance' (misspelt as 'reconnoissance') and 'men of mettle' in his text.

55. See Rawlinson, *History of 7th Rajput Regiment*, pp. 99–100, regarding advice provided by the higher command on how to proceed.
56. Quotation marks are in the original text.
57. Author provides the Hindi transliteration of this word.
58. Suryakund is a holy pond in Kashi (Varanasi) for worshippers of the Sun God; Gyanvapi is also a holy place in Varanasi.
59. Phrase is a Hindi transliteration of the English in the original text.
60. For an account of the competition among various forces to reach Beijing first, see Rawlinson, *History of 7th Rajput Regiment*, pp. 100–2.
61. The author provides English and Hindi names of all sixteen gates.
62. Durga is a goddess known for her fearlessness and many incarnations, including as Kali. She is considered to be the power behind the creation, preservation, and destruction of the universe. The author uses the term *devi* or goddess to refer to these white women or mem-sahibs, a term generally used to refer to white foreign women in the colonial period.
63. The author uses the Hindi spelling of this English word.
64. These surnames are of Brahmins and other upper castes.
65. The author provides English (and Hindi) subheadings for a number of sections beginning with 'Pei tang Roman Catholic Cathedral' and continuing through several subsequent ones, including 'Imperial forbidden city', 'Imperial hunting park', 'Summer Palace', 'Triumphal March thro' the Imperial Palace', 'Messages of Congratulation', and others.
66. Footnote here is in the Hindi text. The author adapts lines from the *Bhagavad Gita* to state: As Lord Krishna says, Hail Bharat! Whenever religion was in difficulty or in crisis, Rajputs of the Suryavanshi (solar) or Chandravanshi (lunar) lineage would be born to defend religion.
67. The author uses both terms: Arya and then Hindu in brackets.
68. English word is in the original text.
69. Verse is in English in the text. The author does not identify that these lines are from Rudyard Kipling's 'A Song of the White Men', an 1899 poem that underlines the centrality of race in defining a European imperialist identity.
70. A comical and simple-minded character in folk stories who was known for his follies and foibles.
71. Shiva, the highest of gods and the great lord, is associated with fearsome powers and considered unconquerable.

72. The messages sent by Queen Victoria and the Maharaja of Patiala are reproduced in English first and then translated into Hindi.
73. The author first provides the *farman* or order in English and then follows it up with its Hindi translation.
74. It was the place where the Boxers massacred Christian missionaries. One account of this massacre is Issac C. Ketler, *The Tragedy of Paotingfu: An Authentic Story* (New York: Fleming H. Revell, 1902).
75. Here and elsewhere, the author uses many English terms and descriptions, mostly drawn from Edwards, *The Story of China*, pp. 96–8. Sections from Edwards are in quotation marks.
76. The relationship among these different groups and their ties to the Boxers is spelled out in full in Esherick, *Boxer Uprising*, ch. 11.
77. The ‘padre sahib’ in this case is Edwards, *The Story of China*, p. 98.
78. The reference is to Sir Robert Hart and the ensuing description of the Boxer initiation is taken from his *The Peking Legations: A National Uprising and an International Episode* (Shanghai: Kelly & Walsh, 1900). The sections below and the previous paragraph about the astonishing powers of the Boxers are also from the Hart book.
79. Author’s source here is Hart, *The Peking Legations*, p. 9. Singh provides English text with Hindi translation.
80. Author uses the term ‘Asian’ here.
81. The murder of Reverend Sydney Brooks, an Anglican missionary, was widely reported in the West and brought the Boxers to the attention of an international audience. See David J. Silbey, *The Boxer Rebellion and the Great Game* (New York: Hill & Wang, 2012), pp. 57–60.
82. This section is reproduced from Edwards, *Story of China*, p. 105. Additions to the quoted paragraph are from the Edwards text. See also A. Henry Savage Landor, *China and the Allies*, vol. 1 (New York: Charles Scribner’s Sons, 1901), pp. 81–4.
83. His Hindi translation of this long English passage from the Edwards book is close to the original but also includes two hymns from Sanskrit to further emphasize his comments.
84. The author’s source appears to be Hart, *Peking Legations*, p. 10.
85. The source for this section appears to be Hart, *Peking Legations*, pp. 14–15.
86. A chancellor in the Japanese Embassy—a second tier official.
87. William Scott Ament was an American missionary whose activities in China, particularly during the Boxer Uprising, attracted considerable attention in the United States and some criticism from, among others, the writer Mark Twain. See Larry Clinton Thompson, *William*

Scott Ament and the Boxer Rebellion: Heroism, Hubris and the 'Ideal Missionary' (Jefferson, N.C: McFarland & Co., 2009).

88. Auguste F. Chamot, owner of the Peking Hotel, and his wife, Annie Chamot, played a significant role in the defense of the Legations. See Thompson, *Ament and the Boxer Rebellion*, pp. 108–9, 149, 198.
89. See Silbey, *The Boxer Rebellion*, pp. 79–80, for an account of von Ketteler's assassination. His interpreter was a Heinrich Cordes, not Ford.
90. By businessmen, the author means officials of the Imperial Maritime Customs Service whose staff were foreigners, including Sir Robert Hart, the Director General of the Chinese Imperial Customs and Ports.
91. The account below is derived from Hart, *Peking Legations*, p. 24.
92. This section relies on Hart, *Peking Legation*, p. 26.
93. Footnote in the original text explains that the sacks were filled with sand to create sandbags and barricades for battlements.
94. Quotations marks here and throughout this section are in the original text. Mannlicher refers to a well-known bolt-action rifle used in the late nineteenth and early twentieth centuries.
95. All are names associated with rifles and guns used at the turn of the twentieth century.
96. Author's source for this section is Hart, *Peking Legations*, pp. 32–45; and A. Henry Savage Landor, *China and the Allies*, vol. 2 (New York: Charles Scribner's Sons, 1901).
97. This section appears to be based on Hart, *Peking Legations*, pp. 40–1.
98. For additional details regarding this incident involving Gilbert Reid (1857–1927), an American missionary; and George Morrison (1862–1920), the reporter for the *Times* in Beijing; and Captain Strouts and Lieutenant-Colonel Shiba, see Diana Preston, *The Boxer Rebellion: The Dramatic Story of China's War on Foreigners that Shook the World in the Summer of 1900* (New York: Walker & Co., 2000), pp. 158, 170–1.
99. This verse is in the text in both English and Hindi. It is from A. C. Anger, 'Praise the Lord. Hymn for Thanksgiving After Victory'. Singh seems to have taken these lines from Edwards, *Story of China*, p. 120, who cites this same hymn.
100. This is quoted verbatim from Edwards, *Story of China*, p. 8, who, in turn, is quoting another source. Singh follows up the English text with his Hindi translation of it.
101. The source for this section is Edwards, *Story of China*, pp. 9–12.
102. Reference here is to 'Puan-Koo' and 'Fohy', as per the Edwards account. That is, Edwards and, by extension, Singh view Pangu as

the mythical originator of the world and the series of Sage Kings or culture heroes, including Fu Xi, as the technological, social, political, and cultural founders of Chinese civilization.

103. Singh repeats the confused account of China's 'solid authentic history' narrated in Edwards, *Story of China*, p. 9, which begins 'with the period of Chow who reigned no less than 1,100 years before Christ' and this 'dynasty of Chow' enduring for eight hundred years, till the King of Tsin [Qin]. Huangdi or the Yellow Emperor and Shun are two other legendary rulers who are considered among the ancient sages who gave birth to Chinese civilization.
104. Singh follows Edwards in incorrectly dating Confucius who lived between 551–479 BCE to the reign of Emperor Chou, rather than to the period of the Zhou dynasty.
105. Qin Shi Huangdi, the first Qin emperor, ordered the famous burning of books in 213 BCE.
106. Information for this section is from Edwards, *Story of China*, pp. 13–22. Singh's tone, however, differs from that of Edwards in that he does not emphasize, as does the latter, the 'indignities, exactions and extortions' that the Company and Englishmen faced in China for nearly 200 years at the hands of the 'loathsome Chinese' (p. 15).
107. This is the first and only direct reference to Edwards. The English sentence that follows is reproduced from Edwards, *Story of China*, p. 19.
108. This and the following statement by Pottinger are from Edwards, *Story of China*, p. 33.
109. Information in the section below is from Edwards, *Story of China*, pp. 22–32.
110. Much of the information presented here is from Edwards, *Story of China*, pp. 32–46.
111. English phrase is in the original Hindi text. The rebels characterized their new dynasty as the Taiping Tianguo or the Heavenly Kingdom of Great Peace.
112. Sir John Bowring (1792–1872) was then the plenipotentiary to China, and Governor, Commander-in-Chief and Vice-Admiral of Hong Kong and its dependencies, as well as Chief Superintendent of Trade in China.
113. James Bruce, the 8th Earl of Elgin (1811–63) was a British colonial administrator and diplomat who was High Commissioner in charge of opening trade with China and Japan. He later served as Viceroy of India (1861–3).
114. Sir Henry Brougham Loch (1827–1900), a Scottish soldier and colonial administrator, was then Lord Elgin's private secretary. Harry

Smith Parkes (1828–1885), a British diplomat, was later knighted for his services.

115. Known as the New Army under Governor General Zeng Guofan.
116. Information for this section is from Edwards, *Story of China*, pp. 46–62.
117. This entire passage from the *China Mail* is in English first and then Hindi. Its source is Edwards, *Story of China*, pp. 58–9. In contrast to Edwards and most contemporary Western writers, Singh does not echo their criticisms of the ‘wily’ Empress Dowager and her role in blocking reforms.
118. Information for the section above is from Edwards, *Story of China*, pp. 58–62 except for Singh’s sympathetic portrayal of the Empress Dowager and her role in these events associated with the Tongzhi Restoration and the reform efforts of the Tongzhi Emperor.
119. This section is from Edwards, *Story of China*, pp. 64–78.
120. The author provides the English word and glosses it as *samrajya*.
121. This is off the coast of present-day Incheon, Korea.
122. This section is based on Edwards, *Story of China*, pp. 102–114.
123. This message is first presented in English. Its source appears to be A. Henry Savage Landor, *China and the Allies*, vol. 1, p. 86. Much of Singh’s account below on the fighting in Tianjin and Dagou and the Japanese role in them is also from Landor, *passim*.
124. Dong Fuxiang (1839–1908) was a powerful non-Muslim General who controlled an army of loyal Muslim soldiers known as the Gansu Braves. He supported the Boxers and the Qing and fought against the Foreign Expeditionary force.
125. This narrative is drawn from Edwards, *Story of China*, pp. 114–20.
126. *Story of China*, pp. 115–16.
127. *Story of China*, p. 120.
128. Colonel Awaya was the commanding officer of the Japanese 11th Infantry Regiment that played a major part in the victory of the allied foreign troops in the fierce battle at Tianjin. He has been immortalized by a chromolithograph print created by an artist, Kasai Torajiro, in August 1900.
129. A recent account of the battle at Tianjin is Silbey, *The Boxer Rebellion*, pp. 137–64. In this narrative, as in contemporary English language accounts of the military encounters in and around Tianjin in July 1900, the focus is generally on the European forces and not the Japanese who figure centrally in Singh’s Tianjin story.
130. The sagacious commander-in-chief of the Kaurava army in the great Indian epic, the Mahabharata.
131. The bracketed English phrase is in the original, p. 162.

132. These two sentences are in English in the original (p. 164). We have been unable to trace the source of this passage and the section below said to have been excerpted from *The Japan Times*.
133. Narsimha, the incarnation of the God Vishnu in half-man and half-lion form, descended on earth to kill the devil-challenger, Hirnyakashyap.
134. This passage is in English in the original (p. 165).
135. Landor, *China and Allies*, vol. 1, pp. 125–6, recounts this incident of Captain Hattori and the ‘plucky’ Japanese, but Singh is much more effusive in his praise of his fellow Japanese soldiers.
136. Landor, *China*, pp. 125–6, tells a different story of a Japanese sailor who attempted to hoist the Rising Sun flag but was cut down by a Chinese bullet and instead the Union Jack flew on the flagstaff.

Miscellaneous Accounts

Zhili Province

China is a very large country. It has eighteen provinces. It is beyond my capacity to describe the entire country. It is also not necessary to write that. You only want to listen to my story. Why then should I travel all around to bother you with a description of the entire country?

Zhili is in the northern part of China. The capital city of China, Beijing, is located in this province. Our sea voyage to attack China ended in Dagu port. Therefore, between Dagu and Beijing, the sky offers the only route for travelling.

Dagu is situated at the estuary of the Hai River. Seafaring ships cannot reach the shore there! In the shallow waters there, only 'tugs and lighters' (small cargo boats) can transport goods to the shores.

Tianjin is fifty miles away from Dagu by the Hai River route. It is only about 35 miles by foot.

Tianjin to Beijing is 130 miles by the river and eighty miles by foot.

On the left side of Dagu, there is a village Tanku (Dangu) where the nearest railway station is located. Railway tracks had been built between Dangu and Beijing on which trading goods were carried back and forth. But, in 1900, the Boxers had damaged and destroyed the rail tracks and the train station.

From December 1900 onwards, the railways started functioning again and spread to other areas.

For trade and other works, Tianjin is an important city of the province of Zhili.

Although the Hai is a small river, it serves as an important route for travel to and from Beijing. Steamers and boats plying on this river connect Beijing to the sea route.

Many small rivers from the south and northwest directions join this river. Many canals were also constructed. Travelling from one place to another, especially during the monsoon season and for the armed forces, was therefore very difficult.

There were two arsenals at Tianjin that manufactured arms, ammunitions, and weapons. Nothing exists now.

The Tianjin Shanhaiguan [Shanghai Pass] Railway is about 180 miles long. The Boxers destroyed this too, but it is functional now.

The location of the four forts at Dagu was such that if protected by a well-trained army, it would have been almost impossible for foreigners to enter through that route. No ship could have come closer than six to eight miles. All around the forts, paths were made to mount cannons.

Searchlights and other instruments were also present in the forts to monitor movement around the clock, even on dark and stormy nights.

The fort had iron gates to stop the flow of the river to the sea, electronic equipment for the tunnels, and other useful war instruments and materials.

There were altogether thirty-six huge cannons on the four forts, besides numerous small ones.

Shanhaiguan is also a port. Due to the rapid flow of the water, thick ice is not formed there in the bay during winter months, so this route is better than that of Dagu.

The route to Dagu is closed due to ice during the winter months from December to February. There is, however, no such problem at Shanghaiguan.

This port has five forts. One was at the end of the Great Wall where five large and several small cannons were mounted.

Four cannons were on the second fort. The third fort was northwest of the second fort and at a distance of about three hundred yards. It had three cannons.

The fourth fort was also built near the Great Wall at a distance of one mile from the other forts. The fifth was one mile east of the

fourth fort and had four cannons mounted on it. These forts were constructed for blockading and defending attacks from the sea.

It was learnt that the Chinese government had ordered six thousand soldiers posted at Dagu fort and eight thousand at Shanhaiguan for defence. But it did not appear that such a large force was ever stationed there.

As in Tianjin, Nanjing also had arsenals where cannons and other arms were manufactured.

Seasons

North China is very cold from mid-November to mid-March. During these months, the earth is clad in beautiful snow and even shames the moonlight.

Like the black mark on a full moon, the mark on the milky white earth appears in the shape of flowers and leafless trees.

When all the materials lying on earth—trash, bricks and stones, coal and ash, ditch and pits—are covered under the whiteness of the snow and the sun, wonderfully, smilingly, projects its golden rays on them, its shining glare makes eyes flutter. The earth then smiles softly and the Sun God shies away. His eyes close and his sharpness disappears somewhere.

But when people accusingly and critically look around to find fault, trees appear as skeletons without any buds, leaves, shrubs, fruits, and flowers! Shorn of all their coverings and having skin-like wood and bone-like bark, the tree makes for an ugly sight, like trash on a white sheet. Seeing the ugliness of the world, whatever pleasure I had in viewing the beauty of the earth and the smile of the sun began to disappear and my mind became depressed.

Then I also thought that the undeserving mind becomes moody. In reality, nobody in the world is perfect. Who other than God can be held responsible for this and why should one look for faults in one's character and be depressed? One should always pay attention to and praise the admirable qualities of others and keep a pleasant disposition.



The months of June, July, and August are the months of real heat. These are also the months of rain.

During these months, the temperature often rises from as much as 90 to 105 degrees Fahrenheit.

In winter, the mercury always remains below the freezing point; that is, below 30 degrees. In extreme cold, it sometimes even goes below zero.

During the spring season of March and April, the weather is very pleasant.

In September and October, the cold begins to increase.

Dust-laden, strong winds blow in almost all the months.

In summer, when there are no clouds, the sunlight becomes intolerable.

In January, northerly winds shower snow and make the weather very cold. Snowfall and cold breezes often continue for four to five days before stopping. This is the general pattern of weather.

The month of February is also severely cold, but there are easterly winds. During the months of March and April, winds blow gently but the weather remains very cold. The changing pattern of wind movements continues until July.

Peking [Beijing]¹

Beijing is the capital of China. The town is divided into two parts: the Tartar [Imperial] and Chinese city.

The northern part is known as the Tartar city. Such major places as the imperial city, imperial palace, foreign embassies, etc., are located here.

The Tartar City is square, while the Chinese city is long in shape along the east and west sides.

Both parts have fortified structures. The Tartar City is wider and taller than the Chinese city. The total radius is twenty-seven miles. All the walls of the city are interconnected.

The foundation of the fortified walls is of solid bricks. The walls are sixty-four feet wide and fifty feet high. But the structure is made as hollow as the hearts of Hindustanis! While both sides of the outer wall are laid with solid bricks, the insides are filled with

earth without any reinforcement. At many places, the walls have fallen down and the hollowed insides become visible.

In the same way, our internal matters have now become known to the world. All laugh at and taunt our hollowness. The time has now come for self-reform and to elevate our inside to match the outside, and to seriously open our inner eyes.

The wall of the Chinese city is thirty feet high and twenty feet wide but it, too, has a similar hollowed construction.

Brackets were made on the inside of the wall for climbing and mounting guns and cannons. At each corner and at a distance of every three hundred yards, turrets have been built. There are also massive towers built over the gate.

The imperial city, located at the centre of Tartar City, is almost one-fifth of its area and is surrounded by the wall of the palace city.

This wall is about seven miles long.

Offices and residences of rich people and court officials [*darbari*] are located in this area.

Temples, shops, and residential buildings are also there.

In the middle of all this is the imperial palace.

Commoners are not allowed to enter the imperial city.

On the northern side of the imperial palace is an area on which an artificial hill has been built. It is, in fact, a huge mass of coal. Known as a hill in the city, it is a high place.

While the hill is made of pieces of coal, all the signs of a natural hill are there. There is also a pavilion at the top.

The Chinese say that for those whose minds are not able to comprehend simple truths, this coal was deposited here to fill their minds by Yazuz and Mazuz,² as per the will of the Almighty.

So if you find anybody with the above-mentioned symptom, you should know that his brain is filled with pieces of coal.

On the western side of the palace stand many artificial ponds, waterfalls, and fountains. The roads are mostly laid with stones and are difficult to walk on because of wear and tear over the ages. But these are quite wide. They are somewhat low on both sides and high in the middle. During the rainy season, both sides are filled with water making it difficult to walk on the mud.

The inner lanes of the city are narrow and filthy. The Chinese throw their house garbage in the lanes, and, sometimes, even utilize it for relieving themselves.

I had heard that the plague originated in China. It is true that any disease could have originated here. Filth and grime give birth to all kind of diseases! And why shouldn't it be so, it is, after all, the residence of opium smokers!

The buildings are made of brick and wood. Very few are two-storied ones. Most have sloping roofs. Gates and walls are usually made of wood and are beautifully coloured with designs. The residences of officials and bankers are impressive too. All the houses on the big streets have been made in a pleasing manner.

Alas! We have only seen a destroyed Beijing! Only those fortunate enough to visit the imperial palace can vividly describe the situation there!

Towards the northern grounds of Tartar City is the Lama [or Yonghe] Temple and west of it, the Big Bell Tower.

In the west at a distance of about three mile is a racecourse for horses.

After going four to five miles south, one encounters a massive royal hunting ground. It covers an area of forty to fifty square miles. Spread over it is everything: lakes, grazing land, forest and gardens, waterfalls and springs. Flocks of deer leisurely move around there.

There are many settlements around and close to the city limits.

On the eastern side are large granaries for storing food grains.

The imperial palace at the centre of Tartar city is known as the Autumn House. Near the Coal Hill is a summer house. But the larger Summer Palace is located twelve miles outside the city. Another city has come up there due to the imperial residence.

The buildings and houses in China are indeed huge, but the rooms inside are often very small. These are, however, arranged very neatly with each designated for a different activity.

There are individual rooms for each person to sleep. Sitting room, office, dining and drawing rooms, shops—all these are separate quarters. A family usually consists of five to seven persons. They all reside together in a joint family system, but with each person having a separate room to live independently.

Hindustanis also have a joint family system. My understanding is that it is not a good practice in many respects.

The Chinese family system appears to be far better than that of the British, in which each person lives separately.

In building houses, wood is most often used. It is utilized as beams to support and decorate the roof as well as to make walls.

Frames of wooden lattices are made and fixed where a wall is to be made and covered with beautifully painted pictures on paper. That becomes the wall.

The houses of all respectable persons have a room designated for guests that is very well-decorated and furnished. Visitors are welcomed there and offered tea, tobacco, opium, etc., and also lodged there.

The customary practice of offering tea is to keep a pair of chairs near each small table on which teacups are tastefully placed. When there are many people, many tables and chairs are set up.

The inside walls of the house are adorned with beautiful paintings and pleasing calligraphy of classical sayings on decorated paper.

You will find calligraphy of classical verses (*slokas*) in every home, but you will rarely see wall hangings with pictures of indecent images or of beautiful women.

In their sleeping quarters or seraglios, some place pictures depicting the beauty of the human body; but if your gaze falls on them, they feel quite ashamed lest you suspect their moral character.

On the other hand, look not at the decorations of the private, but the drawing rooms of Hindustani gentlemen! None are any less than those of the family of Wajid Ali Shah.³

Our minds have become so insensitive that we hang such distasteful pictures in our homes, sit there as civilized persons, and talk of high values! Even religious sermons are given there! We don't feel the least shame in doing that!

We are said to be the descendants of the same saints who knew all the religious scriptures from beginning to end. It is really sad that we do not remember at all our moral or classical sayings in decorating and arranging our house, what to say of reading and memorizing them!

If we rendered the best of sayings from our scriptures in good pictorial form and hung them as decorations in our drawing rooms

and offices, that would definitely add to the beauty of the place and also generate good feelings in visitors and students. It would also exhibit that we have respect in our hearts for those words.

The lanterns of Beijing are world famous. I saw many types of lanterns here that were made very beautifully.

They are made by neatly and skilfully cutting wood, horn, bone, or paper. Natural scenes of flowers, leaves, birds, butterflies, etc., are painted on vitreous glass and mounted on frames.

Silk is also used in many forms in the making of lanterns. Candles are lit in them. Often hung in houses, lanterns add to their beauty.

Interests and Likes

The Chinese people love and admire nature. Flowers, leaves, and garden are very dear to them.

I have seen some small trees planted in the large courtyards of houses. Often, a model of a small mountain has been carved out of a huge stone; at times, displaying high and low lands; at times, looking like rough orange peels; and, at times, caves. In some places, waterfalls have been carved out with rivers flowing out of them. Ponds and lakes have also been made, and winding roads carved and rivers with bridges over them.

Even mountain shrub varieties of real plants are sown there. Chinese artisans have skilfully designed realistic mountain scenes in the courtyards of houses.

The Chinese plant pomegranate and orange trees around their houses.

At the entrance of shops, a long wooden board is often hung, listing its name and advertising its sale products.

Finding huge socks and massive shoes (about two and half yards long) hung over a shop selling socks, I wondered whether they were the socks and shoes of our Bhima of Mahabharata who left them here when he came in connection with his kingdom.

But that matter has long been forgotten. The Chinese only know about the Manchu dynasty.

This is similar to the youth of our country who only know about the attack of Mahmud of Ghazni and Lord Clive's dispatch of loaded ships home.

How would these poor souls know of the victories of Arjuna over Russia and America, of Nakul over Harivarsha,⁴ and of Bhimsen over our world!

It is a matter of great regret that our so-called learned Hindustanis do not pay any heed to the ignorance of their youth!

After looking at so many of the above-mentioned views of nature in Chinese homes, I wondered why these people are so nature-loving.

So an answer came to mind that their ancestors were peace-loving and indifferent, but very much attached to nature. For example, their great sages such as Confucius, Mencius, Lord Buddha, etc., whose preaching of peace attracted people to love nature.

When I, for the sake of comparison, let my mind look in the direction of my own country to think about what matters interest us, I become greatly disillusioned. I cannot find a correct answer.

You may all laugh and chastise me for my foolhardy attempt to explain behaviour on the basis of my short stay in China. But what is surprising is my disillusionment about the behaviour of my own people and country where I was born, raised, nourished, learnt to read and write, and became a person?

But, sir, that is the undeniable fact.

Please, tell us, what interests you?

Seriously, look back upon your conduct from birth to death.

Are you interested in producing children?

If so, why can you not produce the best ones as per your wishes!

If Jacob, the ancestor of Jesus Christ, made his sheep produce lamb of his desired colours, why can we not produce intelligent and brave children?

You will find that those who are interested in doing so still produce brave and courageous children.

Are you interested in education? If so, then your children must definitely have gained self-respect.

We find that people are still dependent on others after obtaining such high degrees as MAs, etc.

Why? From the start of our education until graduation with an MA, we have been singing songs applauding the attacks of barbarians (*mlecchas*), the victories of the English, and the greatness of the customs, policy, and distinction of foreigners. From where does

self-respect come? I concede that our degree holders may have become the storehouse of advanced knowledge in every area. But open your eyes and tell me truthfully that if you look at them, don't you find various parts of that storehouse rusted by deep-seated layers of diffidence, disavowal, and distrust!

I have heard and read with great sadness and immense pain our most famous scholars saying that 'Vedas are the songs of peasants; our ancestors were wild and uncivilized persons'. But haven't we seen that the same gentlemen have no courage in uttering a word about the truth of Bible!

It is true that what we learn or are taught when we are young is etched in our minds forever and cannot ever be negated.

That is why our scriptures have recommended the performance of rituals from the start of pregnancy onwards, rituals at conception, *simant* (in the seventh or eighth month of pregnancy), *punsawan* (ceremony during the third month of conception), etc.

All this is so and is also usually done. But you shut your eyes when you look at the development of main issues and glaring superstitions.

In Islamic (madrasahs) and other schools and colleges, the kinds of books taught leave the mind of the child with impressions of timidity, weakness, dependency, and slavery that they are never able to overcome to become able and informed persons.

You have established tens and hundreds of madrasas and schools out of your sincere noble efforts, but do you teach your children from syllabi different from those mentioned above? Your main aim is to affiliate your school and college to a particular university, so that your students can get a degree to obtain employment (slavery)!

Have you ever paid attention to the education system and textbooks?

Why would you pay attention to it! Education does not interest you!

(Tip [Note]: I write the above from a general perspective. There are definitely exceptions. I take the names of those gentlemen proudly who have done tremendous work in this area and have attempted to reform the system.)

Then, are you interested in the making of clothes and ornaments? I see, not at all.

If you were really interested, you would have made efforts to fulfil your wishes and manufactured various kinds of silk and cotton clothes and varieties of high quality materials for decoration, beautiful, and colourful pictures, and such artificial objects as flowers, etc.

I have only heard from you the saying that 'necessity is the mother of invention'.⁵

Then what have you invented or produced to fulfil your wishes or necessity?

I observe that, at present, whatever goods, materials, and things you desire, of whatever kind we have, are all foreign-made!

We cannot call you opulent. Whatever luxurious possessions you claim to have for your pleasure, and without which you think you cannot do, have all originated, were manufactured, provided, or rejected by foreigners.

Realizing the necessity to manufacture new materials to develop their civilizations, other countries promptly produced them. On seeing them, you also developed a taste for them and, under their spell, offered the hard-earned money you made as a servile subject.

Should we call your interest in dress as genuinely developed luxurious taste or an acquired imitation?

You should have an interest in singing, dancing, and other colourful activities; but, there too, you can be found to be dragging your feet!

You did not advance from the *tabla* [drums] and *manjira* [cymbals] until foreigners introduced you to large pianos and harmoniums!

Then what happened—the foreigners easily fooled and looted you in broad daylight!

(Note: Foreigners are not at fault in robbing you in broad daylight as it is said that the sun never sets on their empire. How could these poor foreigners have looted you in darkness? That is why, they developed an interest in plundering you in daylight and, accordingly, devised a plan to do so.)

You couldn't even get a simple stringed musical instrument made by your craftsmen and have your own party for pleasure. By inviting and entertaining these poor foreigners, you would have received their accolades for the nice hospitality.

Had you had a deep interest in religion or in its dissemination, the young generation of Bharat would not appear so devoid of rightful conduct.

Don't you feel envious looking at the spread of Christianity all over the powerful regions of the world?

Can't we, belonging to the same country, of the same ancestors, and having almost the same dialect, be the followers of one religion?

There is no doubt that differences in opinion and interests are natural. But why should differences in opinion lead to differences in religion?

Christians, too, have hundreds of different beliefs, but not different religions. Similarly, Buddhists have divergent beliefs, but not in the least about their religion.

Similarly, our Aryan children also have different beliefs, but why do they create religious divisions? Why should followers of one religion not mutually love one other?

This does not happen because they are not actually interested in religion! We are full of pride, arrogance, and bigotry.

We cannot at all be interested in the warrior spirit!

How could we, sons of slaves, brought up in slavery, receiving slavish education, dependent upon others for our own physical needs, display even a slight interest in the spirit of warriors and the skills of courage?

Alas! We do not even dream of courage! In our sleep, too, we are frightened by nightmares about ghosts and witches—we never jump on and charge like them on anything!

Oh, what misery! Oh, what a paradox!

Lakh Sanhari Jinke Baan The Un Ke Kul Mein Hami To Hai

Chuhe Ka Nahi Kate Kaan Aise Santaan Bhi Hami To Hai!

[We belong to the same family whose arrows have killed millions;

Yet, we also have children who cannot even cut the ears of rats]

We also do not see your interest in trade! Just in salt, oil, and wood [that is, day to day affairs]!

But even these are not ours! We grow the cotton, but the clothes are not ours! We sow the grains, but do not have food (wheat) to eat!

Alas! We have nothing!

Actually, I can never ascertain in what areas the interests of our Hindustani brothers lie! I remain in confusion!

But this is definitely similar to the Chinese, who have developed a love of nature due to the teachings of Mahatma Confucius and others. Similarly, we have become without interests, lovers of imitations, and fond of slavery because of our contemporary education system.

Oh God, will we ever be blessed with decent sensibilities?

But even God does not help the lazy! God helps those who help themselves.

(Udyoginam purush sinhamupaitilakshmi dairven deyamiti ka purusha vadanti)

Come what may! The wheel of life continues:

Yahi Aash Atkyo Rahe, Ali Gulab Ke Mool;

Ayehain Bahnri Vasant Ritu, In Darin Var Phool!

[The bee continues to stay with the roses even after the latter stops flowering because it has hope that the spring season will come again and there will be flowers and fragrance again on the branches.]

Famous Places in Beijing

There are five large temples in Beijing:

- Tien Tan⁶ [Tiantan, Temple of Heaven],
- Ti Tan [Ditan, Temple of Earth]
- Ji Tan [Ritan, Temple of Sun]
- Yueh Tan [Yuetan, Temple of Moon]
- Hsin Nung Tan [Xiannongtan, Temple of Agriculture].

Four large educational institutions:

- Kuo tin chin [Guo Zi Jian, Imperial Confucius Academy]
- Wan Shao Shu [Wan Shou Si, Buddhist Academy]
- Poyun Kuan [Bai Yun Guan, Daoist Academy]
- Yunho kung peitashu [Yonghe Gong Beida shu or Tibetan Lama Temple Academy]

The following universities:

- Kung Yuan [Gong Yuan, University Examination Centre]
- Kwan Shengti [Guanxiantai, Beijing Observatory]
- Hanlin Yuan [Hanlin Yuan, Han Lin Academy]

Palaces, etc:

- *Shardiya Rajbhavan* [Winter Palace]
- *Grishma* Rajbhavan [Summer Palace]
- “Cheyufoo” Rajbhavan [Chefoo/ Yantai Palace]
- *Vedeshikh Mantrabhavan* (Tsungli[Zongli] Yamen)
- *Grishma Niwas* [Summer House]
- *Rathalaya Ashvanshalla* [Cart Place and Stable for Horses]
- *Parvat Vihar* [Coal Hill]
- *Ghanta Ghar* [Bell Tower]
- *Akhet Shetra (Shikargah)* [Imperial Hunting Park]
- *Pitra Prasad* (Hall of Ancestors) [Imperial Ancestral Temple or Ancestral Hall]⁷

Beijing is a very ancient town and was made the capital city only in AD 1264.

The imperial palace was called the ‘Golden House’, while that of the empress was known as the ‘Earth Rest House’ and the royal courts were called the ‘Heavenly Dragon House’.

The Temple of Heaven

The Temple of Heaven is the greatest temple of Beijing and all of China. Commoners are not allowed to enter it. Only the emperor along with his empress, children, and ministers visit it thrice a year and also during special occasions to pray for the welfare of the people.

A day prior to the designated worship day, the emperor visits the temple to offer sacrifice and pray for the whole night. He wakes up early in the morning and climbs up the steps alone.

Inside the temple, attached to the adjacent wall, is a large, beautiful marble throne consisting of three steps. This is the place of heaven. To visit the temple requires climbing many steps.

On the day of worship, the emperor prays to God for the welfare of the people.

Presently (in 1901–2 AD), this Temple of Heaven has become a barrack for the soldiers.⁸

The emperor used to pray at the Temple of Heaven for the welfare of his people. Today, that temple still protects the people—not the Chinese, but the Europeans.

It is the utmost responsibility of the emperor to find out how to protect his people. Whether or not the emperor can perform this task, the European powers have demonstrated all their authority.

An army, loyal, well trained, dedicated to its country and race, and desirous of enhancing its pride, is the best resource for the protection of people.

Our powerful British converted the temple into an army barracks, probably to demonstrate that ‘the actual prayer for the welfare of the people means raising the military spirit.’

The temple complex is spread out over an area of no less than four to five square miles.

There are three huge temples here. In the middle of a large surrounding wall, there is a very tall and wide temple with a high raised platform. There is another temple at the back of this one where many large and heavy idols were installed.

Facing it is an idol-less building that is like a massive lecture hall. This is probably the place where the emperor worshipped the whole night.

There is another wing with two temples, one large and the other slightly smaller. Both are well connected by wide stone roads. The artwork on the stone is sharp and spectacular.

Carved on the steps to the top are pictures of dragons, peacocks, etc. The road connecting the two temples has been trifurcated and beautifully adorned. In front of the temple stands a very high marble platform that can be reached by climbing hundreds of steps laid out in three blocks. It is known as the ‘Centre of the World’. It is very graceful and magnificent and provides peace to the soul, but today it makes hearts cry!

The mildly fragrant, pleasant wind blows here during the summer evenings and welcomes visitors.

In the divine place of this Temple of Heaven, blissful peace must truly at some time have been experienced. When the gorgeous Goddess of Nature, adorned with her beautiful jewels like wood,

flowers, vines, and leaves, visibly appeared here, she must have stunned visitors and definitely made 'peace' occupy their hearts and soul.

But alas!

Nirad Sukhad Sameer Yut Barsat Kanchan Neer

Mosir Chatra Daridra Ko Boond Na Lagat Shareer

[While pleasant wind blows and golden water rains, not a drop falls on the bodies of poor.]

I went to this place several times on summer evenings. The pleasant winds, like the subordinates of Heaven, welcomed me always as per their custom! But alas! All the beauty and bliss of nature unsettled me and I kept crying silently in my heart.

A place—beautifully bejewelled by the Goddess of Nature and cooled by the fragrant winds that enthralled the king of kings, the Emperor of China—a magnificent creation is now crying in unison at the pain inflicted on it by an ordinary foreign (*videshi*) soldier.

Masters of yoga have identified a beautiful place, a wooded garden on the bank of a river, fresh, cool air, etc. as the most ideal conditions for meditation. Romantic poets have found inspiration from such places. It is seen that all these are important parts of meditation in opportune time and space.

No surprise that the little soul of an ordinary soldier is aggrieved at the sight of the desecration of the Emperor's place of prayer, the Temple of Heaven, by the movement of blood-soaked shoes.

There are circuits built around every temple and, also, huge fire pits.

Both of its sides are decorated with *Deepavali* and *Hariyali* festival-like stone utensils.

It appeared that the temples had not been maintained for a while. Wild thorns and jujube bushes had grown everywhere.

I found that, here too, as in Hindustan, many jujube trees have sprouted.

At some places, stones in the courtyard were uprooted and had slid due to lack of repairs.

The entrance gates of the Temple of Heaven are huge. Almost all the temples have three gates; a large one is in the middle and two smaller ones on either side.

The roads are made of broad stones.

The maharaja sahib came here riding an elephant.

On the main gate of the Temple of Heaven are huge stone statues of lions as well as large flags. Outside the temple but within the surrounding premise are many houses. I have heard that families of priests [pujaris] and doctors [*vaidyas*] who distributed medicines on behalf of the state resided here.

Further inside the premises are several tall bell towers where huge bronze bells of fourteen to fifteen hands diameter hang.

On one side of temple, there is one more small enclosure in which three large buildings have been made. These are kitchens.

In these, large iron pots have been dug and below them are tandoor-like⁹ stoves. These can cook rice and other foods.

Suitable stairs, etc., have been made to go up to take out and serve the food. There are many wells too on the premises.

Within the surrounding wall of the temple, the trees and plants have been so densely planted that, standing in the middle, one is under the impression of being in a thick forest.

The lines of trees have been planted so adroitly that they appear like geometrical lines—visible from all sides as ‘right dress’¹⁰ (straight lines).

Full of various kinds of decoration, the Temple of Heaven today looks desolate and barren in the absence of its maharaja!

It is like our Hindustan’s Aryan children whose mind and body have become moody, dark, and ignorant because of the country’s deep slumber!

Temples of Earth, Sun, and Moon

These are also well-developed, famous temples covered on all four sides. They have been beautifully made with golden-coloured walls, fine latticed windows, and striking doors.

It is said that the gods worshipped in these temples are as per the names of the temples.

These do not have any idols, but are adorned with beautiful words from the classics written on wooden boards. It appears to me that there must have been schools teaching about the sun, moon, and earth when these temples were built. Due to

ignorance and self-interest, over time, they became places of worship only.

It is similar to our holy city of Kashi,¹¹ where many ancient educational institutions now merely exist as temples of worship!

The Temple of Agriculture

This also is a large enclosed place. It is located in front of the Temple of Heaven. Its gates, pathway, and temple, etc., are all like the Temple of Heaven but its interior has no special decorations.

Its land is ploughed like an agricultural field. It has roads, plant beds, ridges, and all other plantation arrangements.

It is said that the emperor visits the temple once during the autumn and ploughs the land himself.

His efforts for the cause of agriculture are certainly praiseworthy.

What more could he do to inspire the work ethic of the people?

On the annual festival day here, it was customary for the emperor to pick up a beautiful plough with his own hands and make three furrows. Each prince and minister makes five and nine furrows respectively.

At this place, a large terracotta statue of a cow has been installed and is worshipped.

Many more such statues of oxen and calves have been made and are in nearby fields. After offering prayers and completing the ploughing, people present in the festival would run to loot these statues and place them in their own fields. It was believed that those fields having these statues would produce bumper crop.

Listening to this, the British often ridiculed the Chinese and called them great fools.

But dear Hindu farmers! You too lift the plough after asking pundits for an auspicious time in the hopes of a bumper crop.

But you actually always get the opposite results!

So you cannot laugh at the false beliefs of the Chinese until you yourselves do away with such superstitions and trust in your own strength and duties.

May God bless you!

Religion

Three religions are popular in China: the religions of Mahatma Confucius, Mahatma Buddha, and Mahatma Dao [Daoism].

There are Muslims and Christians too, but they cannot be counted as part of the Chinese religious community.

To disseminate teachings of these above-mentioned mahatmas, there are four temples in Beijing.

These three religions, Confucianism, Daoism, and Buddhism, have mixed in such a way that it is difficult to separate them.

It is just like Hindustan where it is difficult to differentiate between Shaivite and Vaishnavite sects.

Confucianism is known as the 'religion of the learned'. According to its mahatma, dharma is the performance of tasks for the welfare of the world after thorough reflection.

The followers of Mahatma Laozi, whose religion is well known as the Dao religion (religion of matter), believe in our constant protection by the Pole star. (They probably mean that staying firm like the Pole star in religious belief will always protect us, *dharmor-akshati rakshitah*.)

Persons desirous of having offspring worship the 'Goddess of Mercy'. They say that this worship is at the recommendation of Mahatma Buddha.

(The worship of the 'Goddess of Mercy' must certainly have been for displaying kindness towards others.) It is apparent that, at times, followers of all three religions mutually shared and respected ideas of each other.

Singing hymns [*bhajans*] in praise of the Goddess of Peace has been part of the ancient practice of prayer in China.

This is also part of Japan's religious practice.

The worship of the Goddess of Peace is done in the following way:

Oh Goddess of Peace! You have created heaven. You have made the earth. You have created human beings. Whatever is visible to us has been created by you only.

It is said that in ancient times, an emperor called Shangdi [Celestial God] erected a temple for worshipping. That temple is our above-mentioned Temple of Heaven.

Mahatma Confucius

The era of Mahatma Confucius was about 1,100 years¹² before Christ. It is said that, since childhood, he was inclined towards learning and practicing rites and conduct.

At the age of twenty, he was appointed a state official in the Land Revenue Department. (Perhaps he was a district collector.)

He was twenty-three when he lost his mother. He performed the last rites for his mother with great devotion, foregoing his state duties.

After that, he lived in isolation for three years!

During this period, he acquired wide knowledge and honed his ideas through discussions.

Confucius paid great attention to rites in honour of the dead and the ancestors. He emphasized the need to perform such rites repeatedly and to respect ancestors and departed parents. This could be done at their graves or at a fixed place in their home.

Following his teachings, every Chinese household, even today, designates a room as the 'ancestors' room' and keeps, to the extent possible, pictures and statues of their ancestors and late parents.

The aim of Confucius was to honour ancestors especially and not that all those prayers would somehow reach them.

It is similar to the recommended practice of performing various rites (*śraddha*) in our country of Aryavarta to respect living parents, etc., and ancestors and parents.

In fact, so much is done in our country for the dead of the family that it is now a pretext for a large number of people just to keep sitting idly without any job and to make a living out of the offerings made for the departed soul! This makes people treat the custom depreciatingly. That's not all; for in our place, a particular caste of Mahabrahmins¹³ has originated from this practice. Their business is to subsist on offerings made to the deceased!

They often pray for the death of a big person, so that they can enrich themselves.

This is why the Arya Samaj wishes for the performance of last rites while people are still alive as per the scriptures.

In the name of the dead, thousands of unemployed people, who only eat and do not work and who are the cause of the poverty of our country, must be engaged in suitable occupations.

As long as we keep doing the last rites in the name of the dead, these people will not make any effort to do any other kind of work. Why would they bother to sweat as long as they can feed themselves without much exertion!

It is hoped that intellectuals will pay special attention to this. This is not a matter for agreement or disagreement, but really about the state of our country.

Mahatma Confucius wanted to teach morality to his people. His aim was not to make people realize God. He never said that there is no God. In his teaching, he kept considering himself ignorant.

His wish and teachings were solely about harmonious relationships among human beings. He said that he who treats his fellow men judiciously and kindly serves himself and his country well. He will be successful. He said that a human being is born with goodness and piety. He has such innate virtues that if he does not transform them into vices, his life will be worth living.

He desired human beings to be very alert and always to stop one's bad desires. If a person is successful in doing that, he could become a god, sage, and saint.

In brief, his exhortations were that every person should live his life and run his household in accordance with the teachings of the classics. Just as I desire my sons to respect and serve me, so should I serve the maharaja who is father of all the people, and just as I honour and respect my ancestors, in the same manner I should the king. If everyone does that, the country will have peace, be restful, and secure.

After completing three years of funeral rites for his mother, Confucius went all over China to preach about the goodness and welfare of human beings.

At many places, he appointed teachers on behalf of his government.

He was later made governor of a province. His skilful management, good moral education, and judicious ways developed the best

of values among the people there and the province became so rich and prosperous that other governors envied him. These governors began to think of ways to turn the emperor against Confucius.

They were successful in their plot and Governor Confucius was removed from his post.

From then on, for the next thirteen years, Confucius travelled from one place to another. He wished that some governor would appoint him as his assistant and follow his teachings and advice to better develop the country.

But he failed to find a position anywhere!

It is true that there are few who can recognize gems! Many find invaluable gems, but, unaware of their value, lose them and later genuinely cry over their loss!

Ab Roye Ka Bhayo,

Chiriya Chug Gayi Khet

[What will you do when the bird has swallowed all your grains.]

In the same way, our country Hindustan cannot appreciate Rishi [Swami] Dayanand.

All the leaders turned out to be enemies of Mahatma Confucius! Many troubled him in various ways! One turned out to be so cruel that he declared him to be a rebel and imprisoned him! He was kept hungry and denied water!

Helpless, Confucius turned away from actual teaching. He decided to educate future generations of his countrymen by writing books to disseminate his teachings, which, he was sure, would be honoured by people and benefit the country.

China has four famous religious classics, whose names I will give in my language in the following manner:

- Great Knowledge [The Great Learning]
- Middle Knowledge [The Doctrine of the Mean]
- Teachings of Confucius [Confucian Analects]
- Teachings of Mencius¹⁴

By writing these classics and many other books of knowledge, this great man rendered yeoman service to his country and received eternal accolades.

Thus, writing and editing books during the last part of his life, he reached the age of seventy when he died.

After his death, the people read his teachings and, finding them very useful, learned about his great qualities.

Since then, a long time has passed. This great man lived on this earth three thousand years ago.

He preached through dialogue and was ridiculed by the people in many ways! In return for his good work, he was denounced. Instead of respect, he received irreverence, and instead of honour, he received humiliation!

Oh! Poisonous words were uttered in response to the eternal teachings of this mahatma!

Today, this same great person is not only honoured by the entire country but also greatly revered by the emperor.

The Temple of Confucius

A famous, massive temple built in the name of the great man Confucius stands in Beijing. It has been made with a long, wide enclosure with designs all over. In the centre, there is a very high and strikingly beautiful lecture hall. Quotations from the classics are engraved on the large stones of the gates. Inside the temple are several steles with writing on all four sides. The space in the corners is not less than a hundred yards long. There are seventy-six thrones in them. Each throne has a plate imprinted with golden letters. These are, it is said, the names of learned Confucian scholars preserved as memorials.

In the open ground outside, there are twelve steles under the shade of a high umbrella-like structure. These are memorials in the name of the twelve main disciples of Confucius.

The hall in the middle of the large lecture hall is fifty yards long and thirty yards wide.

Engraved in gold letters all around the stone walls are sayings from the classics.

Installed in the centre of the wall at a great height is a large tablet with the following written in shining Chinese characters:

The Great Sage, Virtuous Soul, World Teacher Confucius.

Beside the board are five other smaller tablets inscribed with the following words:

- Great Ancient Learned Man
- A Supreme Being Never Seen on Earth
- World Teacher Educating All
- Unifier of Heavenly and Earthly States
- The Pure and Absolute Enlightened Great Man

Facing the building are four thrones, each with a plate on them [honouring 'Four Correlates']. On both sides are six thrones each with a plate. All these bear the names of his major followers [that is, 'Twelve Philosophers'].

In the centre of the temple, on the highest throne, is placed a tablet containing the seeds of Confucian thought. It has five letters on it, as mentioned below:¹⁵

• Tyin [Tian]	=	Heaven	<i>Swarg</i>	天
• Te [Di]	=	Earth	<i>Prithvi</i>	地
• Chweu [Jun]	=	Emperor	Maharaja	君
• Chin [Qin]	=	Ancestor/ Parents	<i>Pitr</i> (Mata/Pita)	親
• Shir [Shi]	=	Teacher	<i>Acharyya</i>	师

These probably indicate prayers to the five gods.

- Heaven means prayer to the Master of Heaven. Or Heaven = to engage in attaining the highest comfort and peace.
- Earth means interaction with all earthly beings with love and compassion. Or, to develop and discover resources that are variously useful for all the living. Or, to acquire the qualities of nature.
- Emperor = means loyalty to the king (raj bhakti). To remain ever faithful and loyal to the king and serve the state.
- Ancestors = means to serve one's parents.
- Teacher = means to serve the teacher, to incorporate the teachings of the master in one's life. To develop moral character and conduct as per the instructions of the classics.

Imperial Worship

The emperor visits the Confucius Temple twice a year where he kneels down twice and kowtows on the ground six times and offers a prayer:

Oh Supreme Being, great is your grace! You are totally pure. Your learning is complete. No human can ever equal you. All the kings adore you. Your resources have come to us through your great power. You are the saviour of the realm. You are the protector of the people. May you assist us in all our affairs and business.

Similarly, leaders everywhere across the entire country visit the temples of their cities to offer prayers to Confucius.

Tablets with the name of the Great Teacher on them hang at every educational institution, schools, and colleges that everyone bows to with great respect.

There was a time when Confucius was imprisoned and now, in the present, he is worshipped in every household like a god.

Mahatma Christ too suffered similarly in his lifetime. Alas! Alas! The people went to the extent of crucifying that great world teacher! But today that great man is considered as the only adopted loving Son of God and rules over all the countries of Europe.

Mazzini¹⁶ in Italy too did not receive any respect during his lifetime, but today he is effusively praised not only in Italy but also in all of Europe.

Strange are the ways of the world. People are not prepared to heed simple truthful words for the welfare of all at the right time.

Finally, they have to accede to that. But in reality, they keep denying that!

If this is the way of the world, under such circumstances, it is not surprising that our country has not honoured Swami Dayanand Saraswati.

Whether surprising or not, it is certainly a matter of great sorrow!

The misfortune is for those countries of the world whose time for take-off has come now—that is to say *janam daridra manhun-nidhipai* [born poor think of getting treasure]. It is natural for those born lowly to aspire for higher status and to take time to grasp the

virtues of knowledge. So, it is not surprising if they did not follow the instruction of their teacher.

But Aryavarta, which was the teacher of the whole world in the field of knowledge, morals, and civilization, now hesitates in honouring its true teacher and neglects the virtue of education—ancient and universal teachings. More than that, it even goes so far as to disregard them. Tell me what then can be done! Dear readers! What can be more grievous than that?

But dear readers! Remember:

*Avenge baur Rasalan Mein-
Aru Kokil Daaran Mein Biharainge-
Ek Dina Na Tu Ek Dina.
Yehi Bharat Ke Pheri Phirenge.*

[Blossoms will appear on the fruit tree and the cuckoo will dance on its branches, Sooner or later, the days of glory will return to Bharat].

What happened if you did not honour Rishi Dayanand during his lifetime and did not even pay heed to his eloquent discourses! And, even today, you do not like to receive his invaluable sermons consisting of the same teachings that made you the teacher of the world and the king of kings the world over! But certainly, a time will come when you and your children will weep bitterly!

You will repent for the foregone past, be remorseful for the loss of invaluable time, and be penitent for not paying timely attention to the admonitions of the great teacher!

You will then wish and undoubtedly crave for the reappearance of the great sage to purify the land of our birth.

Each of us then shall become in our hearts a repository of the teachings of the great saint. Enlightened by Vedic education, we will remember with reverence the name of Rishi Dayanand.

Oh dear friends, well-wishers of the country, and intellectuals well-versed in contemporary affairs! Why should we hesitate in accepting the present-day viability of the classical teachings that were adopted by our ancestors and put our country at the top of the world?

Time tells us what our needs at present are. The teachings of Swami Dayanand (that are actually only Vedic teachings) inform us how we can fulfil those needs?

So, if these two questions are resolved, what else do you want?

It is apparent that, as much delay as Hindu society experiences in adopting these teachings, that much more time will be required to move on the path of modern development and progress.

Remember our role today will become history for the future generation. Please look deep in your heart for a moment and think in what manner our imprudence, negligence, and contempt for the true words and abstinence from the path of progress will be presented to the future world?

What rewards will we receive from the future world (which will consider us ancestors)?

Confronted in my heart with all these anxieties and condescension for our Hindu society, my sense of grief erupts and blazes like a wildfire!

When will God bless us with peace?

Mahatma Lao-tzu [Laozi]

According to Christian padres, Mahatma Laozi was born in China six hundred years before Christ.

But according to Chinese scholars, he was a contemporary of Mahatma Confucius.

The name Laozi means 'Old Child'. It is said that he was old when he was born.

His life was probably like our Shri Shukdev, referred to in the holy book *Srimad Bhagwat* (*Bhagavad Gita*). He had specialized education in texts such as our yoga shastras and the Upanishad.

Ancient Chinese scholars believe that he arrived after acquiring knowledge in Aryavarta. His holy texts too are also possibly in the ancient language of Aryavarta (possibly Pali).

He preached doing penance to attain the '*tao* (*dao*)' [way or path] (possibly meaning achieving the supreme spirit). Dao is the eternal path. Its attainment is total liberation. It is the absolute. There is nothing other than it. It is the cause and effect of everything.

Everything emerged from the dao, everything revolves around and dissolves into it.

Mahatma Laozi preached that all human beings will finally unite with the all-possessing Mother and should follow their life-activities accordingly.

It is, however, obvious that ordinary human being cannot grasp and believe in such teachings!

For concrete evidence, take the case of Hindustan where knowledge and science had once reached the highest level and where such inconsequential and mean thoughts now exist that it is preposterous even to mention that in civilized society!

Stories of this great man were fabricated in China too.

It is said that Laozi used his magical powers to get the nectar that he drank in order to become immortal.

His followers, too, desired to become like him. So, everyone started looking for sacred incantations to achieve the desired goal! Where there are seekers of knowledge, there are also many who want you not to be knowledgeable! Thus, the scientific and rational religion of Dao soon dissolved into the illusory ocean of black magic and tantra and mantra!

Everybody then began to search for the fruit of immortality in the mountains. Others began to look for that island in the ocean where people lived forever in comfort.

All the beneficial sayings that Mahatma Laozi uttered were changed and misconstrued to such an extent that even the court of the emperor approved them.

In seeing and hearing about the state of Laozi's teachings, I find that the condition of our country is no different.

Supernatural powers attained through knowledge of the yoga shastras may be how the occult connected with killing, enchantment, and hypnotism originated!

Myths and other absurdities present in our country today are putting our rational knowledge and sciences to shame.

It is true that not everyone can comprehend serious and complex thoughts. They certainly produce illusions!

The supreme knowledge of what has been said in yoga and Vedanta and other shastras does not appear to be something that can be disseminated by standing in the alleyways.

Our duty is to train ordinary people in natural religion for their welfare as per the instructions of Vedas:

*Kalyani Mavdani Janebhyah brahmarajanyam Shudraya
Charyay Swaychaarnay. Yaju.*¹⁷

[Only the simple, true, eternal, and illusion-less, natural religion of Vedas is good for everybody for learning and acceptance.]

The truth is as clear as the sight of the world before our eyes!
Its dissemination in all directions will bring about peace and happiness.

Mahatma Buddha

There is nobody in our country of Aryavarta who is not familiar with the name of Lord Buddha. Educated people are all well aware of this great man's name, work, aims, teachings, and life history. To specially introduce him here would be a repetition of what is widely known.

His time period was four hundred years before Christ.

That was a time of great religious revolution in Bharat!

In those days, people turned away from the Vedas because of arbitrary interpretations of their teachings!

People were indignant and conflicts escalated among them. This was the time when the great man was born. Recognizing the needs of the country, his sermons focused on the 'goodness of life'.

Buddhism remained in circulation for approximately eight hundred years all over Aryavarta! It became the main religion of both kings and subjects.

China has long been a neighbour, co-religionist, and brother of Aryavarta and hence, in that time, too, the kings of Aryavarta did not forget about China.

Buddhist preachers were first sent to China in 216 BC. Buddhism rapidly became widespread.

In AD 60, the Chinese emperor deputed an ambassador to Aryavarta who lived in Kashi for eleven years to study Buddhist religious texts. He returned to his homeland with the 'Tripitaka' and other Buddhist classics.

At that time, an Aryan pundit from Kashi also visited China. He stayed there for a very long time, mastered the Chinese language, and acquired fame for his translation of the Tripitaka into Chinese.

In AD 629, a Chinese Buddhist scholar Yuwan Singh [that is, Xuanzang or Hsuan-tsang] went abroad to search for those Buddhist texts that were not available in China, so that he could return with them to propagate the faith.

This scholar toured continuously for seventeen years in countries such as Tatar, Tibet, Hind, Sri Lanka, etc. He finally returned home carrying 657 religious and other books and many kinds of articles.

After his return to China, he was heartily welcomed and honoured. Learned Chinese people still remember his name now with great respect and reverence.

Buddhism became so popular in those days that many kings renounced their throne and became teachers of Buddhism.

It is true that: '*satyashranmabhyam sakalarthsidhih*' [all can be achieved with true intention and conduct]. What work is there which cannot be achieved with the right intent and conduct?

As long as authentic knowledge kept spreading, people positively studied religious texts and religion progressed well. But, gradually, that same scientific and rational Buddhism became the centre of various myths and false beliefs.

Books and articles of Mahatma Buddha's time that were brought from Aryavarta by the Chinese pundit were preserved in newly built temples and those things and books were exhibited and considered sacred.

Beautiful statues of Lord Buddha, in meditation and in eternal peace, were erected and worshipped by offering fruits, flowers, and prayers.

The Buddhist Temple and Lama *Gurukul* [School] at Beijing

The Lama temple is in a wide enclosure located not very far beyond the walls surrounding the Imperial city of Beijing.

Inside on a high pedestal, a beautiful long and wide temple has been made. Its structure is cemented and the roof is made of tiles—the tiles are so thick and dazzling that they look like large glass bricks. Brightly painted decorations of flowers and leaves on the colourful walls charm the visitor. In the front courtyard are two huge pillars. But today, there are no flags hoisted on them.

Outside the courtyard walls, many residential quarters have been built on both sides. The Lama guru, teachers, and disciples lived there.

There are three large halls in the central temple. In the middle hall, on a very high pedestal, is a very heavy (perhaps weighing hundreds of maunds) brass statue of Buddha in meditation and in

peace. There are three other statues behind it and two more on each of the two sides.

Two statutes of guards or attendants stand in front.

In the compound, hundreds of small benches in neat queues have been placed for devotees.

On both sides of the other two antechambers are as many as twenty strange idols, some resembling demons, some armed with swords and shields, and some mounted on humans, cheetahs, and dogs. There are also some statues of nude persons and nude couples. There is a large heavy brass statue with thousands of hands and heads. Statues of three headed figures are many.

As in Hindu temples, materials such as incense and lamps are there, but offered on prayer (puja) tables. Lamps, incense, and other materials for offerings are placed on the table in front of the god and prayers recited.

Large cupboards (almirahs) along the edges of the walls are filled with books. Books and manuscripts in the thousands are kept bundled and tied together. Many of them are in the Tibetan language.

There is a large round dome that has woodcuts in the shape of thousands of windows. It is made in such a way that it keeps rotating if pushed. There are bells all over. Lanterns are hung to light the place. If rotated, bells start chiming. The dome is also a large library. The thousands of window-like cuts are actually drawers to keep books.

There are various kinds of musical instruments in the temple. Long trombones as well as small and huge bells are also there for offering prayers.

Wooden models of guards armed with swords and iron shields stand at designated places.

Quotes from the scriptures have been inscribed on walls and doors in beautiful golden calligraphy.

All these grace the beauty of the Lama temple.

Nowadays, neither Buddhist priests are available in the temple nor did I have the opportunity to witness their prayer and worship service; but I learnt that, as in Hindustan, here, too (in China) different prayers are offered to different gods for the fulfilment of different desires. For example, the Goddess of Mercy is invoked

to wish for the birth of a male child—for this reason, statutes of various gods have been installed.

After witnessing all these activities, I am now certain that our contemporary Hindu religion is an offspring of this Buddhist religion.

If we investigate the origin and birth of Hindu religion deeply, it will become apparent that, in reality, its present customs and practices—related to idol worship, death rites and offerings, holy places, and remedial measures—are nothing but a distorted form of pure Buddhist religion. There is no doubt that these contradict Vedic religion. Why should we put ourselves in unnecessary trouble and suffer mental and physical pain by insisting on a futile search for the justification of idol worship in the Vedas?

The Lama Gurukul

The gurukul is, in fact, an *akhara*¹⁸ of sadhus [mendicants], similar to those found in Mathura, Ayodhya, and other places in India where powerful mendicants and renunciants live in groups and are called the akhara of Raghunathdas or of Sant [Saint] Bardhanand. About 400 to 500 clean-shaven, able-bodied Lama Gurus and their disciples live here. This is very large temple in an enclosure of several miles. There are maze-like enclosures within enclosures and it is really very confusing.

After crossing twenty or more compounds, there is a large open space. A huge massive temple has been built here. Inside, a very big and heavy seventy-five-foot-high statue has been built. Its hands hold a conch, a wheel [chakra], a club, and a gorgeous lotus. The root of the lotus is connected to the navel of the statue.

On the whole body, many small statues in meditation position have been made.

The large statue is wooden, but is so beautifully coloured and decorated that it absolutely does not appear to be wooden. Each part of the body is jewelled with ornaments.

The building is double-storied. The upper part of the statue is, therefore, more clearly visible from the top floor.

In addition to this large statue are thousands of other statues installed at various places. In front of each are tables on which all the articles for worship are placed.

All the statues combined together from the provinces and communities in Hindustan that you may be aware of or have prayed to exist here. Besides that, there are many other statues that I could not keep count of!

Three heads, six arms and legs; three eyes; a thousand arms and legs and a thousand heads; four heads and two legs; an elephant's head and a human body; a human head and a snake's body; a bull's body and a human head; one seated on a tiger-skin with a garland of human skulls; one seated on human skin complete with head, hands, and legs; one seated on a lion; one pressing a human under the feet; etc.—who knows what other unusual statues have been established.

There are many compounds and temples, each with large halls where long benches and mats are lined up and large cupboards stacked with books.

In each temple, all the materials for worship such as offerings, incense, and lamps are readily available and sold to visitors by the priests for a price.

Every wall and beam has proverbs from the scriptures written in golden calligraphy. Roofs are decorated with beautiful pictures painted in exclusive colours, in the middle of which are hidden the following words written in beautiful calligraphy that are readable from either side: '*Om mani padme hum.*'¹⁹

This saying is written innumerable times all over. It is written everywhere—on sacrificial fire containers, benches, small and large bells, books, doors, walls, and even curtains.

There is a huge model of a mountain built in the temple complex. This has been intricately carved to display caves, waterways, streams, springs, forests, and everything natural that makes one feels like comparing human skills with the designs of nature.

Installed in its caves are hundreds of meditating statues.

It was said that this is Mount Kailash and in the caves, are five hundred Buddhist monks performing penance [*tapasya*].

The Buddhist Method of Worship

I asked a priest about the system of prayer and he bowed down three times in front of the statue and, while prostrating himself on the ground, recited:

Namo Mahate - Namō Shantaya - Namō Dharmaya

The pronunciation was unclear, but this is what I heard.

Bowing thrice, he also said:

Namō Dharmaya

Namō Buddhaya

Namō Samudaya

What I understood from the translation of these phrases from Chinese by those people is the following:

Namō Dharmaya—respectful submission to the sayings of Buddha as mentioned in holy texts.

Namō Buddhaya—respectful submission to the Supreme and Most Revered Teacher, Lord Buddha.

Namō Samudaya—respectful submission to the community of honourable disciples and preachers of Buddhism.

It is said that the large number of priests and saints residing in the temple presently total three hundred to four hundred. Included in this list were young children to old persons.

The chief priest [*mahant*] and teacher (lama guru) is a Tibetan.

We were very pleased to meet him.

The Tibetan Lama Master and his Chinese companion appeared to be very learned.

Both were clad in Hindustani monastic robes, caps, tight pyjamas, and woollen shoes.

These gentlemen welcomed us with tea and other food.

We had long discussions with them. They showed us various books and talked a lot about religious matters. But unfortunately, I could neither comprehend the Tibetan or Chinese language nor could our interpreter explain in English their talks on religious matters! Hence, we could not learn much through our discussions.

We found out that the original members of the family [*gharana*] that the Lama guru belonged to had migrated to China from Tibet about two hundred years back.

And they frequently visit the chief lama in Tibet and receive their ordination from there.

After a preliminary introduction, he praised Swami Dayanand and said, 'he was familiar with the name of the great guru and had

heard his sermons, but his desire to go to Aryavarta to receive his blessings in person [*darshan*] remained unfulfilled.' He also said that 'he was aware that there was a lot of talk in Aryavarta these days about restricting idol worship and he too wished to remove idol worship from Buddhism, but had not had occasion so far to preach about that.'

In the middle of our conversation, he also said 'you are our brothers because you are Hindustanis, so why do you not assist us?'

Sympathizing with them, I asked what kind of support do you want from us? Then the guru laughed and said in a serious manner that 'accepting religion is in itself assistance.' He was referring to Buddhism.

After having talked thus, we offered gifts to him and returned from the 'Lama Gurukul'.

The Statue of Goddess (Devi) Buddha

It is believed that human beings did not establish the custom of worshipping Lord Buddha; it was at the behest of God [*Ishwara*].

This order can be found not only in the classics but also in the process of the creation of the world. In the same way that God (*Parmeshwara*) created humankind and animals, he also produced the statue of Lord Buddha for worshipping. Or God himself exists in these idols.

These statues, extremely minuscule, have eyes, ears, noses, hands, legs, and stomachs made of metal, which are placed in the wombs of pearl-like glittering materials. They appear to be celestial creations and very distinct from earthly products. (I have not seen these idols, only heard about them.)

That is how people believed that God ordained the worship of these statues.

Such thoughts over time became firmly established in the country and numerous temples and statues were thus built. Thousands of priests joined and the business of worship and offerings started and people's faith in idol worship kept growing.

Today, China, the birthplace of the great man Confucius, has been inundated by idol worship under the influence of Buddhism.

Such supernatural acts are also visible in our country, Aryavarta.

Some examples are the hookah [water-pipe] of Kalia kant, gold in the womb of Shaligram (that is, in the iconic representation of Lord Vishnu), Siva statues in the sands of the river Narmada, the cooking of rice in the Jagannath Temple, etc.

But there is no doubt that such supernatural or surprising acts are not occurring with eyes closed.

Those who have seen these with open eyes see something else!

There is no need to mention here who has not seen these surprising acts of Hindustan with what eyes and in what manner. I am only concerned here with China.

A missionary who examined the so-called 'God-made idol of Lord Buddha' with open eyes found that it is actually cast in brass, but is covered by a layer of pearls.

How is the envelope formed? He investigated and found that this was not the work of human beings.

He then turned to looking at seashells for an answer.

Jin Khoja Tin Paya

Gahre Paani Paith!

[Whatever one wants to know can only be realized through deep investigation.]

He discovered that the idols, once cast, are put in those shells that carry the seeds of pearls.

It is difficult for the seedlings to live with the hard metal, so they release soft liquid materials to cover that.

These metal statues are then taken out and presented as celestial creations for the people for worship.

Look here, readers! See how selfish people use deceptive means to fool others?

On the one hand, there are people who sacrifice their body, wishes, and riches for the welfare of the world and, on the other, there are their 'namesake' followers who turn their real aims and sermons upside down.

Why have you not seen that Hindustan has met the same fate?

There are so many things to say about this subject, but they might not be interesting to you. Because of this fear and not wanting to say more, I only pray to you to investigate all religious systems and practices seriously and their problem will spontaneously become apparent.

Then, there would neither be the necessity to discuss such matters as idol worship, death rites, levirate, widow remarriage, etc., nor to dwell on the differences of opinions on scriptures between the Arya Samaj and the Hindu Samaj.²⁰

Instead of quarrelling daily, issuing notices for various scriptural meetings, and encountering insurmountable difficulties, isn't it better to resolve everything once and for all?

Esteemed readers! This is not the time to continue quarrelling! It has become too much. Stop now. In whatever way possible, forget all the differences and unite.

Try to remove rapidly the black spot of ignorance from the white glittering moon of Aryavarta.

You were the teacher of the entire world—who will now come to teach you?

You have been on top of the world, so who is greater than you and can come to offer you a few words of advice?

But alas!

The race that was on top of the world, now is about to die out of emptiness and poverty!

The profession that was on a high pedestal of fortune, now continuously suffers from despair and destitution.

So, brothers! How long will we allow ourselves to be considered disgraced by accepting these aspersions?

Oh! Benevolent patriots of the country!

Your beloved children, beloved children of the teachers of the world, immensely pained by the insults inflicted upon them by foreigners' representations of them as uncivilized, and uneducated, dark and wild, now seek your protection. Liberate them by offering knowledge—liberate them!

The Education Department

Examination Hall, *Man Mandir* (Observatory),
and Hanlin Academy

The names of these institutions reveal much about them. It is a pity that except for the examination hall, I had to see the other two places in a looted and devastated condition.

The Examination Hall building has many large 'halls' and numerous small quarters made of stone.

The examinations are conducted on the Four classics and many other lesser classic texts. Candidates who pass these examinations are engaged in government service.

The first examination [licentiate] is called 'to weave flowers of quality'.²¹ Successful qualification in this examination made one eligible for an appointment as a junior officer (Mandarin = Assistant Magistrate) in the district.

Thousands of candidates ranging in age from fifteen to fifty gather here to appear in the examination.

Candidates passing in the first examination prepare themselves to appear in the next higher examination after three years called 'Fellow of Dignified Position' [*Juren* or recommended man, provincial-level] Examination.

This is a very difficult examination and is completed in nine days. Only one out of a hundred candidates is successful in this examination. The candidates who qualify receive much honour and prestige in their hometowns. People regard them with great esteem.

There is a third examination known as 'official' [*adhi-kari*].

The next and highest examination is known as the 'Great forest of writing'.²²

These two examinations are only held in the capital city of Beijing.

The above-mentioned examination hall was built for these examinations.

This building is beautifully constructed in stone. The stone cells for examination candidates are undoubtedly very small—and like black holes. It is probably not more than six feet in length and width.

Each student is confined to one of these cells during the examination.

Students have to stay there during the assigned hours to write answers to the questions. In this manner, the examinations are held for nine or more days.

When an important official position is vacant, someone from the ranks of those who have passed the 'officer' examination is selected.

The highest qualification of 'presented scholar' [that is, *jinshi* degree holder] is usually conferred upon the heads of the imperial state universities.

Among them, the name of the one who becomes most famous in the area of knowledge has a stone memorial pillar with his full profile erected after his death. This is called a memorial pillar.

Many such stone pillars can be seen in Beijing.

Man Mandir

(Peking [Beijing] Observatory)²³

Today, little remains of the Peking Observatory! The achievements of the ancient Chinese scholars remain only on paper today.

A British traveller wrote the following about it:

This observatory proves the truth of the statement that what [we] the British people speak of as the 'Dark Ages' were days of real scientific advancement in China.

It was founded in AD 1279 by the famous Monghal [*sic*] [Mongol] emperor Kublai Khan, to contain the instruments of the Great Chinese Astronomer Ko Chow Tsing.²⁴

Some of these Monghal [Mongol] instruments are still there after all these centuries. The most interesting of them is a very curious water clock, which marks the time by the rate at which water drips away.

The other instruments were erected in the time of the Ming dynasty nearly 250 years ago[,] under the advice of the Jesuit fathers[,] who had far greater power in Peking then, than any missionaries have had since.

Readers! I need not tell you about the bizarre speed of the wheel of time as many of your Man Mandir-like respectable temples have been destroyed too.

Hanlin Academy

Emperor Xuan Tsung (Xuanzong of the Tang dynasty) founded this great academy in the eighth century.

It is or was the training grounds for the great masters of literature, history, and law.

The main purpose of the scholars of this academy was to chronicle imperial history systematically and write beautifully composed poetry and prose about the welfare work of the state for dissemination all over.

To please and satisfy the emperor, they often wrote in praise of the good deeds of the emperor and the extraordinary beauty of the empress.

On the occasion of a death in the royal family, scholars of the academy had to compose an appropriate prayer for the 'recital for peace' ceremony at the crematorium and write a text for the stone tablet to be installed at the grave.

Members of the Hanlin Academy were considered cultured and were often called to participate in discussions of official state matters.

Today, nothing is left at this Academy. Everything has been looted. The library has perished. Only the bare walls remain standing and speak of the futility of the world.

Language

The Chinese language probably does not have an alphabet. It is a monosyllabic language [*sic*]. On enquiring from Chinese scholars, I discovered that their language has 214 roots [that is, radicals].

These can be called letters or words. Interchanging or shuffling them in different ways facilitates making words and speaking.

The missionaries claim that, in ancient times when the Chinese people conceived the idea of writing, they must have designed the script based on various natural objects. That is why Chinese letters resemble trees, leaves, the sun, the moon, the serpent, the scorpion, and other such things.

There is no concept of gender, and it has to be understood in the context of the sentence.

Words are recognized not by the ears, but the eyes, because each sound can have fifty different connotations. But distinctions can be made in writing them out.

The letter 'che' can be written in eighteen different ways and can have eighteen different meanings, but their pronunciation remains the same for all. It has to be understood in context and in relation to the subject.

I have heard that there are five hundred different sounds. The written letters are the same all over China but pronounced differently in each province. In the spoken language, the only difference is like that between Hindi and Bengali. Mandarin refers to that language which, like Hindi and Urdu, everybody speaks in the whole country and comprehends to some extent. State officials everywhere speak this language.

The foreign powers have recognized Pekingese [that is, Mandarin] and Cantonese as the official languages of China and have advised their own officials to appear in examinations for these languages.

Readers! Look at what an illusion this is?

It is good that this is not the condition of our country!

Elements have different meanings in Sanskrit, too, but it is never so confusing.

Still, without being confusing, there is so much disagreement nowadays over the meaning of words.

Is there any solution?

The quarrel over the meaning of the words today is the cause of many other troubles!

Whatever may be! What more can an unknown soldier write in relation to words and language? But his inner self gets deeply aggrieved at seeing such quarrels. I cannot rest here without appealing to our learned scholars to stop such squabbles!

School

In school, boys initially memorize ten to twenty basic characters. They are then introduced to a book called *Trigana Paath* [*Reading Holy Three*].²⁵ This book of meanings has three words in each line. The teacher recites three lines, and the boys holding the book, repeat them over and over again. They then take their seats and keep memorizing by loudly reading the lesson.

In reciting the lesson, students stand with their backs facing the teacher lest they see the book. That is why the recitation is called 'showing the back to the book'.

The first line that students learn is: 'Man is, by nature, good'.

The second line means: 'A teacher teaching without beating is lazy'; or, 'Precious stones glitter from rubbing', etc.

The children are initially not taught the meaning of words, but only to memorize them.

Once they have some knowledge, the meanings of words are gradually introduced.

After studying for one to two years the children begin to comprehend sentences. They then learn to conjugate sentences. Similarly, they progress by learning to compose sentences using nouns, verbs, adjectives, etc. Finally, they are taught the composition of poems.

Trigana Path is followed by *Shahastrakshara Granth* [Thousand Characters Book] and, then, followed by the *Four Books* and *Five Classics*.

After completing all these books, a student is considered ready to appear for the civil service examination.

This is the pattern of education in all of China.

I have learnt that, on average, one in ten men and one in a thousand women are able to read and write.

The state of education for women in China is perhaps worse than that in our Hindustan!

Some Old Stories

People of three races inhabit China: aboriginals (adivasis), Chinese, and Manchus.

People of a race from the southern end of the Caspian Sea invaded this country, defeated the indigenous tribes, and became the rulers. Later, they were called the Chinese.

The adivasis are now very few in number and mostly located in the mountainous regions.

Those who came from the Tartar area are known as Manchus.

The country is now (AD 1900) ruled by the Manchus.

As in Hindustan, China's ancient history, too, is so full of absurd stories that it is difficult to decide what is true.

People say that, in ancient times, there was a Heavenly Father in whose time heaven and earth were separated.

After that, there were three dynasties, in which twelve belonging to the family of gods, eleven to those of earth, and nine to those of human beings ruled for fifty thousand years.

Thereafter, Punyakshu [Pangu] became the king of China, followed by Fo Hi (Fuxi), and, ultimately, by Huangdi in 3000 BCE.²⁶

Chinese Braids

Until AD 1644, the Chinese used to keep their hair long and tied into a knot on top as do the people in Burma to the present day.

Then the Manchu emperors ordered all men to shave their heads leaving only a plait at the top.

(Perhaps the Hindustani practice was adopted.)

The people were angry about this order for a long time. But later this practice spread throughout the country and the people began to respect and honour men with long hair braids [that is, queues or pig tails]. The longer the braid, the more it was liked.

The braid is often extended by a silk ribbon and cutting it is considered bad.

When people get angry at one another, they abuse the other person by calling him 'braid-less'.

People from Amoy [Xiamen] and Swatow [Shantou] districts still consider queues a symbol of slavery because the alien emperor ordered them. Hence, they tie it over their heads and cover it with a turban [*pagri*].

In 1900, foreigners used such braids as rope!

Thousands of Chinese men were tied to each other by their queues and dragged here and there, and finally lined up tied together and made into targets for bullets [that is, shot].

The Imperial Palace and Other Buildings

At the centre of Tartar city is an area surrounded on four sides and known as the Imperial Palace. All the royal buildings have been constructed in the middle of it. All huge buildings in China have maze-like structures and, likewise, the Imperial Palace, too, is surrounded by several verandas and courtyards. All the gates, walls, bricks, tiles, pillars, etc., are decorated in yellow colour.

At the front gate are very high stone pillars for flags. On both sides of the white-stoned palace are two heavenly dragons, two peacocks, and two lions.

The dragon and the peacock are considered official symbols of the state.

In Hindustan, the depiction of 'the tiger and the goat drinking water from the same pond' is said to symbolize the king's equitable justice. It is possible that the Chinese symbols also project the same meaning.

The Imperial Winter Palace is huge and stately, but the rooms and sitting places within are very small in accordance with weather conditions.

Several fireplaces decorated with different silken and golden fabrics have been built. On every piece of cloth, the official imperial symbol, the heavenly dragon, is painted or embroidered.

All the decorations are made with foreign goods. For example, clocks, musical instruments, lamps, etc., are all made in foreign countries.

The Imperial Summer Palace, too, is built on a high platform in this complex. It has beautiful parks and gardens. Waterfalls delicately carved on the stones and wild trees and shrubs thrill at every step; rest houses over the water, forest, and mountains are very engaging. The Ancestral Palace has pillars with images and memorials of past emperors and empresses. The present members of the imperial family worship their ancestors and offer prayers here.

The Ministry of Foreign Affairs Building

(Tsungli Yamen [Zongli Yamen])

Following the Beijing Convention between Inglistan (England) and China, signed by Lord Elgin on 25 October 1860, the competent Prince Kung (Gong) established a Ministry of Foreign Affairs (Zongli Yamen) in 1861.²⁷

Prince Gong was appointed the head of this ministry and remained so till 1884.

Other than the head of this organization, there were eight heads, eight ministers, and thirty writers (clerks).

There were separate departments dealing with Inglistan, France, Russia, and the United States, Trade Affairs, and Manchu registration.

In this office, building boards with the following sayings beautifully written in golden letters were hung at prominent places:

‘Education is the greatest quality.’

‘The welfare of others is the greatest deed.’

‘Let Peace always rule over Heaven and Earth.’

‘Let peace and contentment always reign over China and everywhere’, etc.

According to the treaty of 1860, relations between Europe and China were somewhat stabilized. The creation of the Foreign Office became necessary to maintain stable relations.

The Zongli Yamen was, perhaps, organized along the lines of Britain’s Foreign Office.

It was built out of necessity to organize the movements of foreigners and fulfil various tasks relating to trade relations and the preservation of goodwill and stability.

But this office could not play the desired role, in spite of being in existence for forty years. Now the buildings and its offices have ceased functioning and have perished!

There are two things seen the world over: ‘theory and practice’.²⁸ Those countries and those people that have these two things in proper proportion are balanced.

Manasyekam Vachsyekam Mahatmanam

[The thought and action of great saints are one].

In those places, happiness and peace sparkle.

And where the inverse is true, the opposite conditions necessarily exist.

But I do not know why the fate of the two largest regions of the Asian continent are stuck in black caves, making theory and practice appear to have absolutely different meanings and shapes.

The top of the Zongli Yamen [that is, a tablet on its front gate] bore the sign:

Zheng Wai Dui Fu [Zhongwai zhi fu]— Centre and outside peace and happiness [Peace and Prosperity in China and Outside.]

Bahyabhyantarh shuchih.

It was written that 'there shall be peace and happiness both in the country and outside'—that was the task for which the Yamen (office) was founded, but it always worked to do the opposite.

The race that proclaims education to be the highest quality has become an enemy of fresh reforms and new discoveries. Readers! Please think it over. What a strange situation it is!

This peculiar condition is not only present in China, but has also extended to Hindustan!

In Calcutta, I once conversed with a learned and experienced Bengali scholar with an MA degree (a college professor) about various ideas of the Arya Samaj. That gentleman was very pleased to hear about the thoughts of Swami Dayanand and his views on society. But he also simultaneously questioned: 'This is theory, but how to put it into practice? If it is practiced as per the ideas, it would be best for our society.'

Thus, it was apparent that our scholars also consider theory and practice to be separate.

This is certainly so! Not their flawed vision, but a shortcoming in our practice.

We loudly announce that our religion is guided by the Vedas.

But we do not show that through our actions—our belief is in bricks and stones, in cemeteries, and shrines of saints [*pirs*].

We have in reality defined 'cowardice' as 'contentment' and 'laziness' as 'peace'.

An English politician has published the following opinion about the Chinese race:

Every individual Chinaman is a mass of contradictions; the gulf between the theory of Chinese Government and its practical administration is not to be bridged. The geographical differences of the country are greater even than those of the U.S. The variations of race are almost equal to those of India. To the Chinaman of the South, the Chinaman of the North is a foreigner, a person speaking a different language, and usually an enemy.

To the Chinaman of the far west, the central authority of the East is an alien and incomprehensible dominion, and, at any moment, an army could be raised in one path [*sic*] of China to operate against another part; public feeling or community of sentiment is unknown. In fact, there is no such thing as 'China'.²⁹

Dear readers! Hearing this opinion, what advice would you give about your Aryavarta?

Alas! Alas! Probably due to a flaw in my perspective or reasons unknown, I find the conditions in our country a lot worse than that.

Tell us what degree of sensitivity is there in your public feeling and community sentiment.³⁰

Oh! That is in a frozen state as in north China.

Lord! Will the severity of the sun ever melt down the 'ego' frozen in our hearts?

May the Almighty help!

The Summer Palace

Twelve to thirteen miles outside of Beijing is a building known as the Summer Palace. Although the long boundary wall of several miles is only the imperial temple, the place has the appearance of a separate town because of the number of settlements that have sprung up in the neighbourhood. This palace, almost a town, has been built on the corner of a very long and wide lake and mountains. The beauty of its small and large bushes, shrubs and trees of grapes, pomegranate, apple and nuts, plants of flowers, and beautifully cut small-small pillars enhance the splendour of this place.

Carved in stone are miniature models of mountains with streams, on which wild flowers and bushes have been so skilfully planted that they appear to be natural, and included are replicas of bridges in white and blue stone and rows of garden, all of which are captivating.

There is a spiral path that leads to the top of the mountain in a long, roundabout way. The entire path is in the shadow of a beautiful, bungalow-like structure made of colourful stones. Pavilions carved in the walls of both sides and ventilators located in the middle are so finely made that the sunlight gets through the glasses in daytime, while candles light up the place at night.

There is also a different road built, which is unknown to everybody—it goes in a roundabout way everywhere through the inside of the mountains and tunnels without being seen.

On this mountain road are rest houses at regular intervals, over which pleasant cool winds keep blowing.

There are several royal palaces built in two rows at one place and several others at different places. Their tiles, bricks, etc., are plastered with heavy glass sheets and glitter so brightly that visitors are immensely charmed. Heavy glass frames over doors and windows make the whole place appear like a glass palace. Thousands of glass sheets of fifteen to twenty square feet size have been used to beautify the palaces.

There are many temples here for worship—a temple with Buddhist icons, a Confucian temple with his sayings inscribed all over, pits for sacrificial fire, temples for sacrifice, etc., and other required places for worship.

It is complete with facilities for forests, water, mountain, and all other recreations.

The bungalows, wharves, and flower gardens along the lake are so well-built that even during the peak of summer, one gets the pleasure of pleasantly cool winds.

At another place, a sea has been recreated with beautiful ports—a base for boats, a service plant, and houseboats, and stairways for loading and unloading of goods, whose magnificence would put a real port to shame.

At the centre of the lake, an island has also been made that appears to be covered with thick forests—to reach that, a beautiful, long, and narrow path over a wooden bridge has been built and boats are also always there. The palace on the island is made of sandalwood. It is so cool and fragrant that the summer season is not at all felt.

All this is new construction and freshly arranged, because the British destroyed the old Summer Palace in 1860.

Some evidence of the massive destruction can still be seen. There was a huge ancient Buddhist temple with a heavy and large bronze Buddha statue weighing more than hundreds of quintals. The temple was burnt, but the statue can still be seen lying on the ground. The debris of the ancient palace also reveals the past!

The temple for worshipping Confucius is made of eight metals and its dais, stupas, pavilion, gates, walls, interior stations, etc., are all metallic. A large bell hangs suspended. The walls are decorated with writings from the scriptures. This is also a very old construction that has remained intact after the carnage of 1860.

Two large temples with wooden idols of the Buddha also still exist. Hundreds and thousands of Buddhist idols are affixed to the temple walls from the top to the bottom. These are also very ancient structures and were saved from devastation.

There is an Indra Bhavan [House of Pleasure] or entertainment hall that has a theatre. Its beauty is in its peculiar construction with several underground floors with rooms above them. These floors served the purpose of setting up stages to enact scenes of fairies emerging from or vanishing into the earth, total devastation of the earth in a catastrophe and appearance of hell in its place, spectacles of demigods and fairies descending on earth, etc. On top of the stage are wires here and there, from which it is apparent that they are to display the flight of airplanes, appearance or disappearance of things, etc.

Artificially made flowers, leaves and plants of jasmines and roses are so beautifully planted in glass or porcelain pots that it is difficult to distinguish between the natural and unnatural.

There are also excellent woodworks on display. The fine, intricate setting of shells on wood was probably not even done in Hindustan.

Although the foreign forces did not burn or destroy the Summer Palace this time around, they broke many decorative items. Huge glass mirrors, pots of artificial flowers, and various beautifully designed items lie on the ground totally wrecked.

The entertainment hall has also been destroyed!

In reality, the earlier grandeur and beauty of the Summer Palace has been spoiled.

State Officials

I was not previously familiar with the word 'Mandarin'. Listening to this word from the English, I imagined that this Chinese word probably denoted the rank of a city official. But I later learnt from the Chinese that it was an English word meaning an officer of the state.

In England, people receiving official positions after successfully qualifying in the civil service examinations do the same work as those named 'Mandarins'. The only difference is that this name includes both military and civil services.

Mandarins are of two types.

The civil relates to political administration and the military to war management.

They can be identified by their clothes. The civil administrators have pictures of birds and plants embroidered on their chests and backs, and have hats with special marks on them.

The mandarins connected to military services have embroidered pictures of wild animals. Their hats are also different.

We have earlier discussed the civil examinations. Candidates who qualify are bestowed bureaucratic positions starting from a low level to high-ranking officers [*haakim*].

In three of China's eighteen provinces are governors, and in fifteen, eight viceroys.

These provinces function independently in all aspects, but everyone has to abide by the orders of the Emperor.

In the event of any local disturbances, the emperor can intervene to make necessary changes.

But each province has the full right to collect taxes, arrange law and order, keep forces, and manage its income and expenditure though its subordinate departments.

The governors of the provinces, therefore, considered themselves ruling like kings.

In the office of the Emperor, it is mentioned that an army of fifty thousand soldiers will be stationed in such-and-such province. The governor sahib provides an annual statement of expenditures for the overall maintenance of this army for the records of the imperial treasury. But, in reality, over there were possibly five hundred soldiers instead of fifty thousand!

The governor is solely responsible for the hiring, firing, and upkeep of subordinate officials.

The subordinate employees were only hired for a period of three years. The officials received very low salaries.

This made corruption endemic. Almost all officials received bribes from their subordinates.

An old newspaper from Hong Kong reported that a collector of customs in Guangdong port had a salary equivalent to only seven hundred rupees. However, after he left his government service after three years, he amassed ten lakhs of [a million] rupees! The expenditure for his court and office was officially fixed at twenty-six

thousand rupees monthly, which was not an officially calculated expense, but arbitrarily decided and went into the pocket of the collector.

One can imagine that irregular practices in China have long contributed to excessive waste and depredations of the official treasury!

There is, no doubt, that masters only encouraged deception by taking on loads of work at low wages!

In many ways, the king himself is the source of this evil practice.

There are police, too, in city administration. They also are deeply involved in the practice of bribery!

All the responsibilities of the army are vested in the governor and that affects the plight of the soldiers.

Firstly, the army never recruits the designated number of soldiers. Whatever little force is maintained is utilized for police work and the collection of land taxes. In doing such police work, soldiers turn into lazy servants and indulge in such evil habits as opium consumption, bribe taking, and corruption.

The rules for the military service examinations are the same as those of the civil service with the only difference being the focus on skills in handling arms and armaments. Not enough attention, however, is paid to other subjects.

The military examinations require candidates to march in front of commanders and leaders and display their skills in archery. To successfully qualify in this test, they need to exhibit their ability to shoot, mounted on a galloping horse. Three arrows are provided for this test. Failure to hit the target with these arrows disqualifies the candidate.

Their strength is examined by their skill in handling heavy swords and in stringing hard bows.

This much military knowledge is considered enough for attaining positions up to the rank of general.

The unsuccessful ones become ordinary Chinese.

Did you invite the whole world to fight based on these military skills only?

If you had opened your eyes, you would have realized what kinds of war-skilled soldiers you would be encountering!

Granted, you had that day taken up new Mannlicher rifles. But what would have happened with that?

That was, in reality, your fox face underneath the covering of a tiger skin.

Would any other soldier display such a fear of the enemy as you have shown?

Your mental fear was the cause of your fall!

If your utmost desire was the welfare of your people and the slogan 'China for the Chinese'³¹ was written in the core of your heart, then wasn't it your foremost duty to explain wholeheartedly the purpose and aims of your activities?

Since you never possessed the physical strength and vigorous knowledge to demonstrate your wishful desires to your own countrymen and to unite them into a single force, how could your individual strength be enough to take you ahead?

Look at that! Look at the beauty of England's famous city of London! After remarkably winning the war at Transvaal, some soldiers returned home. To welcome them, people rose up like ocean waves. As waves in the sea do not move in one direction but roll in all directions, similarly the movement of the human waves rose from all sides like a cyclone.

Shaking in the midst of the surging waves of Londoners, gleaming in the full moon, was the boat-like force of returnees from Transvaal.

Blessed is the love of brotherhood! Blessed is the love of race! Blessed is the love of bravery! Blessed is the love of motherland! Many salutations to such great love! You are continually blessed. You have turned the dry earth into an ocean of love by your waves of warmth and affection.

Blessed is your love and your welcome is truly blessed!

Your brothers joined the war to sacrifice their lives to protect the country's pride. A large number of brave people died in the war. In a single day, many more of you lovingly sacrificed lives.

At least two thousand of your brothers swiftly rushing to welcome the brave from the front were killed in a stampede!

Just look at the brotherly love and examine your bestial nature! Boxers! Have you not killed thousands of your brothers?

It would have been much better if you had showered love instead of displaying your hatred. The entire nation would have looked upon you with love!

Under such circumstances, you would have earned a reputation not as killers, but as saviours of the people and everybody would have been ready to sacrifice their lives for you.

Agricultural Work

Agriculture is a respected profession in China. As described earlier, the emperor himself uses the plough once in an annual ceremony. The agricultural implements are the same as in Hindustan.

Paddy is mostly grown in the Yangtse (Yangzi or Changjiang) river valley. Its transplantation is exactly as in Hindustan as it is first planted in one portion of the field and then taken from there and transplanted all over.

I have learnt that the yield is ten times the number of seeds sown.

Irrigation is done through rivers, streams, and wells. Fertilizers are intensively used.

The cutting, threshing, and processing, etc., of paddy is done exactly as in Hindustan.

Wheat, millet, corn-maize, grains, etc., are grown extensively in the northern provinces.

Melons, watermelons, cucumbers, etc., are all planted here.

All the vegetables and fruits that exist in Hindustan can also be found in China.

Grapes, lychees, apples, pears, water chestnuts, etc., can all be found in China; but mangoes are nowhere to be seen.

Thus, the koel [cuckoo] bird does not have an opportunity to sit on the fruit-laden branches of the mango tree in the spring.

Oh! Today, even members of the extremely rich class and the royal family do not have time to rest in comfort, what to say of the tiny cuckoo bird.

The Chinese were once famous for their tea production. But the demand for their tea has greatly fallen now.

It is true. What emerged can one day decline. Hindustan, which once taught the world about wearing clothes, is now dependent on foreign countries even for a loincloth.

So it is not surprising to witness the decline of Chinese tea.

Tea plants are sown at a distance of three feet in plant beds and the ground cleaned with great care.

The tea plant has whitish flowers, like those of oranges. The leaves are plucked thrice a year and the best tea made from the smallest leaves.

The leaves are first dried in the sun, then roasted in a cauldron, and afterwards ground by hand.

The tea is both green and black in colour. Their leaves are from the same plant, but are processed differently.

The Chinese also call it 'cha' or 'tea', as is also the word in Hindustani and English.³²

When the English first found tea in China in 1615, its price was exorbitant, not less than hundred rupees per seer (about eight hundred grams).

When the British government in Hindustan expanded its control and extended over the region of Assam in 1834, it obtained seeds from China and began planting them there because the soil was ideal.

Now many hilly regions of Hindustan are cultivating large amounts of tea. They are sold in large quantities to European countries.

But its business is entirely in the hands of British traders.

Kamau Kamai Pe Chalte Hain.

Makhattu Pade Haath Malte Hue Hain.

[Hard-working people have earnings to depend upon, while lazy people just rub their hand.]

Cocoon Silk

Silk production is said to be an ancient industry of China.

Just as the emperor holds the plough ceremonially, the empress performs ceremonies to increase the yield of silk. Accompanied by female friends, she goes to the garden, collects mulberry leaves, and feeds them to the silk cocoons. She also weaves some threads by opening up some cocoons. This practice is still carried on in China today.

The moth, which produces the silkworm, is white in colour and its eggs are tiny like mustard seeds. When the egg matures and breaks, the worm comes out and starts eating mulberry leaves. They grow fast and shed their skin from time to time.

When they are fully matured, they stop eating and emit a kind of string that they wrap around their bodies and which becomes a yellowish cocoon. If left like that, after a month, the insect comes out by breaking its cocoon. But as broken ones are of no use, cocoons are put into boiling water to kill them.

Then, the yarn is carefully extracted and cleaned. Silk clothes are made from that only.

In Hindustan, silk and woollen clothes, deerskin, musk, etc., are considered 'pure' and auspicious. But all these clothes cannot be made without violence.

Turnip, onions, and other tuber vegetables as well as stitched cotton clothes, which are in no way connected to violence, are considered 'impure'.

I am, therefore, not able to understand how the rules for ritual purity-pollution (*chut-pak*) were made. Whatever it may be, it cannot be explained by the role of violence alone.

In ancient times, when silk cloth used to be sent to Europe, people there regarded it with astonishment! Europeans did not know how this extremely soft and beautiful fabric was made.

For hundreds of years, they considered it to be divinely made. Only much later, they realized it to be the handiwork of a worm.

Who knows how soon the time will come for the people of Bharat to realize that what they believe to be divine is manmade?

In the eyes of the future world, today's world will seem feeble and irrational. It is like the way we think of ancient Europe today.

Today, Italy and France have become very powerful in the trade of jute textiles.

Hindustanis, brave in speech, could have effortlessly made millions of rupees if only they had paid attention to it.

In the forests of Hindustan, silkworms are widely available. Both old and young people can easily rear them. But one needs inner courage and determination to do that.

It is unlike the work of lawyers and barristers whose loquacity in court fights are visible only for ten minutes and, thereafter, they display no concern for the subject. The complainant be damned!

Or, take the case of office clerks! They exhaust their minds from writing continuously! In the evening, they get a fixed salary! Oh! You children of Bharat, you are in such a pitiable condition! Today,

even the leaders of your religion believe in sacrificing themselves in the *yajna* of Bheem (that is, in internecine conflict) for bringing about the religious revolution. They do not pay any attention to necessary matters. How long will you remain fallen in the well?

Chinese Porcelain

Chinese porcelain is celebrated the world over. They are really beautiful. They are made in sizes from small cup to large pots and vases. They are so beautiful, transparent, and thin that whoever sees them is charmed by them.

They are merely made of clay.³³ A kind of white-coloured clay is available in China, that is cleaned and cured to make vessels. There is also a kind of white stone for which the Chinese term can be said to be 'diamond of glass'. It is ground and mixed with the clay used for making the vessels. Once the vessels are shaped, they are fired in the kilns. Colour is applied after various kinds of pictures are drawn on them. Finally, they are coated with liquid glass and fired again in the kilns.

The glittering roof tiles of the imperial palaces are made of similar glass-coated porcelain. So are various kinds of vessels like saucers, kettles, jugs and jars, etc., that are produced here and go all over the world.

They are worth scores of rupees.

The God of Potters

The population of China is said to be 400 million and that of India estimated at 250 million.

In the population of 250 million, there are said to be 330 million gods. By this calculation, if China has 500 million gods, the number would not be excessive.

There are various gods in China, for example, the God of Door Guards, of Water, Fields, Vehicles, Pen, Kitchen, Graveyard, and so on. So how could there not be a God of Potters. So, listen to the tale of the origin of this god.

In ancient times, there was a very competent potter who used to make the most beautiful vessels for the king. But, one day, he was not able to make a new kind of vessel that he wanted to make.

He, therefore, threw himself into the burning kiln. Many beautiful vessels thereafter emerged from that kiln. From that time on, he was granted divine status and ordained as the exclusive god of the potters. All potters today worship and offer sacrifices to him. There is no dearth of such tales in Hindustan. The only problem is that even knowing about such tales of the origin of gods in Hindustan, foreigners laugh at us.

Transportation

It is very difficult to travel in China because many places do not have proper roads. And whatever exist are in need of repairs—obstructed by snow during winters, dusty and shadeless in summers, and waterlogged during the rainy season. Sitting at home and without going around, you can ask me about the problems of travelling in each season. What else would you like to have if you can get all the information sitting at home and without any effort and money? Perhaps this is why Shri Tulsidas, our great poet, squeezed the essentials of four Vedas, six shastras, eighteen Puranas,³⁴ and whatever other such texts available anywhere into his masterpiece, the *Ramayana*, so that that you benefit from the knowledge of the shastras, Vedas, and Puranas without having to read them. Another great man made it even easier—everything can be gleaned from reading the *Suraj Purana* in which knowledge is conveniently compiled. Ah! All for the better! It was like having wires in the place of railways. Thus, Hindustan became ignorant in all fields of knowledge.

Whatever the case, a tender has to be issued to the priests to take the contract to ensure conduct of dharma and liberation [mukti], whereas I can only take the responsibility of narrating a little bit about the condition of China. Nothing more.

The vehicles and carts are similar to those in Hindustan. Goods are conveyed by carriages drawn by mules; there are ones carrying passengers by horses, donkeys, and humans too. It is painful to sit in mule carts because, without springs or bumpers, one is subjected to many bumps and shocks on the broken roads. Horses here are of small size, but the mules are very sturdy.

The Chinese make great use of one-wheeled carts. These carts are pushed by one person and can carry heavy loads. Sometimes,

two people work them: one pushes and the other pulls. Wicker litters are also used. One type of sedan is roofed and some round carriage-like vehicles are carried on men's shoulders. Unlike palanquins, these do not have seats for people to stretch out on, only chairs to sit on.

In towns, there are small, light vehicles that only seat one passenger and are pulled by only one person. In Hindustan, too, these vehicles are used in towns in Chota Nagpur and Ranchi. It is said that these were first built in America.

There are large rivers and streams too in this country. Large and small boats ply these waters. China's Yangtze River [Changjiang] is about three thousand miles long and can be plied by steamers and large ships. There is a river route from the southern city of Canton [Guangdong] to Beijing in the north. It is said that ancient kings who excavated a stretch of 650 miles made this connection through the Grand Canal.

Therefore, boats convey a large amount of the trade.

Religious Beliefs

We have previously discussed religious schools in China. But when we pay greater attention to their religious conduct, we find that they pay the greatest honour and respect to the worship of parents, living or dead, and ancestors.

Every home has a room for the worship of ancestors where they light incense and lamps and bow with great respect in offering prayers.

As with our Hindustani beliefs that ancestors depend upon the food offered by kith and kin, the Chinese, too, believe that ancestors depend on the food provided by their children.

The rule is of very high moral value, but its present practice is not up to the mark.

Your ancestors certainly depend upon you to keep up the good name of the family, but their dependency does not end with food!

Ancestors also always expect their sons to uphold the morals established by them and to bring honour to the family name. Children should not turn away from fulfilling their duties to their parents and should not tarnish the glory (which had been established by the

ancestors) of the country. Instead, they should keep progressing and earn the reputation of being children of good gentlemen. This is all that ancestors expect from you. It is a dereliction of one's duties if one merely performs the rites and pays no attention to morals. As the work and activities of Europeans nowadays are considered very attractive and everyone, sooner or later, is forced to copy them, we should also learn from them about their rituals for ancestors. You should read their history to learn about how they perform their rites for their ancestors and the rules they follow, etc.

The Chinese people believe that whatever is burnt in the fire reaches their ancestors. So they make paper tables, chairs, utensils, toys, money, etc., and burn them in front of their ancestral tablets in order that these things may reach them!

People believe that the ghosts of their ancestors live in peace in the other world if they have food and clothing and are in comfort. If, however, they are hungry and thirsty and without clothes and money, they come and cruelly punish us as parents do their unruly children.

If the dead ancestors do not have any children to take care of them, they join, as beggars, the gang of ghosts killed in war, drowned at sea, or who died in foreign countries. People believe that these ghosts bring illness and other difficulties to a family if they are not properly entertained. The construction of a cemetery and the decoration of graves are considered religious tasks. Each clan has its own graveyard and performs puja every three months.

The young and the old in the family visit the cemetery, carrying a lot of things. They take along paper boxes filled with paper clothes, palanquins, flowers, money, etc. When all these offerings are made, the head of the household bows his head nine times and then all the other members of the family follow suit. After prayers are offered, a lot of firecrackers are set off.

Just like the Hindus, the Chinese believe that the degree of peace in which dead ancestors rest is in proportion to the offerings made by their descendants. In reality, there is a flaw in this belief because everyone gets bliss or pain in the other world according to his own deeds. It is not the result of someone else.

The Chinese prefer boys over girls. Every couple prays for a son. In case of delay in the birth of a son, they pray to the gods. Women mostly worship the Goddess of Mercy [Guan Yin].

The Chinese name Guan Yin means the goddess who bestows mercy or sons. As a result of this belief, the worship of the Goddess of Mercy has become widespread among ordinary people. The women offer prayers saying:

Oh Goddess of Mercy! You take away all difficulties; you are very kind and obliging, save us from sorrow. Show kindness to us. You are the all-powerful Goddess of Mercy, 'Guan Yin'.

Women say that this goddess has many companions who help with child rearing, with some who help in childbirth, some in sucking milk, and some in teaching the child how to laugh.

The Chinese are very superstitious. The cutting of a queue is an ill omen.

They believe that paper men float in the winds as ghosts and can cut off hair at night. Therefore, out of fear, during dark, moonless nights, many people gather together to beat the drums, carrying lit torches and lanterns in the alleys. Sometimes, they blame their enemies for letting out or worshipping the paper ghosts for harmful purposes.

Chinese priests often write mantras to keep on one's person for driving away the fear of ghosts and they charge excessively for these. All these superstitions are common in our Hindustan too. I do not know if I can call only the Chinese gullible or also our fellow countrymen.

But in observing contemporary developments in Aryavarta, I can ascertain that all these superstitions are rapidly spreading.

Rational and self-respecting people scoff at and are embarrassed in hearing about such matters.

The God of Wealth

In the house of many rich persons stands an idol of a 'brave' with a lion next to him. People say this is the God of Wealth. By worshipping him, one's business greatly prospers and wealth is suddenly gained.

People worship this God by lighting incense and candles.

The Chinese have a strange story about his origins. It is said that in earlier times, there was a brave man who rode on a black tiger.

Wherever he went to fight, he won. He had a magic pearl that produced thousands of pearls when tossed in the air. His enemies at last used magic to overpower him. They made a straw model of him and pierced its chest with spears. This brave man was killed by this magic. After his death, he became divine. No one can prosper in business without his blessings.

So understand, dear readers, that this brave man is the main god of wealth! And [what about] this account of his origins?

Whatever the Chinese may say about his origins, my understanding is that he emerged out of the power of mantra—*Udyoginpurush simhamupaiti laxmiha* [an industrious and lion-like brave person earns wealth].

Who in the world does not know that only an industrious, 'lion-like man' can attain wealth (Lakshmi). Only the brave enjoy all the comforts of the world.

Thus, what is there to be surprised about if ancient scholars imagined an idol symbolizing a brave person to emphasize the virtues of bravery and to advise of ways to become wealthy. Alas! Since the death of this divine person, because of his lack of knowledge of magic, the country began to suffer the darkness of poverty!

In Hindustan, this magic has wreaked even more havoc and made people 'blind' in spite of all their knowledge.

Oh God! When will we wake from this deep slumber of ours?

The Kitchen God

Hanging in every kitchen is a picture of a god, either framed or painted, on the wall. In some places, there are also metal statues. The Kitchen God is worshipped twice a month during full moon and moonless days. It is said that this God chronicles all the good and evil deeds of each household and is the mediator between the house and heaven. He visits heaven once a year and reports about everything relating to the condition of the household. On the twenty-fourth day of the twelfth month [24 December], arrangements are made to bid a good farewell to him. Horse-driven paper chariots are burnt in front of him and good delicacies offered to him. Everybody in the family bows before him and prays, so that he speaks well of the household in heaven.

He is once again celebrated with great fanfare on the first day of the New Year, on this occasion to welcome him back after the completion of his tasks in heaven.

Readers! It is necessary to have a god that keeps a record of all good and bad deeds of a household day and night. But will his diary have more opportunities to write about our good or evil deeds?

It is a little difficult to say. We are fortunate not to have such a god in our homes or there would not be any salvation.

Ha! We are ill fated! We are so suspicious of our own routines!

The Door God [Guardian God]

I have seen fearsome pictures of two brave heroes painted on the doors of every house. On enquiring, I learnt that these are pictures of door gods. Every year on the day of the commencement of the rainy season, new pictures are posted on the wall.

It is said that in ancient times, the emperor saw that ghosts and demons wished to enter the imperial palace. In order to drive them away, he appointed two brave warriors to guard the gate. Scared of them, the ghosts and demons ran away and never returned. When the guards died, they became gods and their pictures served the same purpose. Households all over the country put up pictures of door gods to protect their houses.

At the entrance of many temples are four statues. It is said that these were four brothers who were very brave, and many stories abound about them. The first one has a sword, which, if brandished, causes ten thousand spears to appear and pierce the body of enemies! The second one has a sitar [stringed musical instrument], which, if played, produces wind and fire. The third one has an umbrella, which, once opened, covers both the sun and the moon and darkens everything. The fourth one has a bag in his hand with a white mouse in it, which, on opening turns into a white elephant and attacks enemies. After all the four brothers died, they became the guards of the nether world and, hence, also the protectors of temples.

Most of our friends will definitely laugh at the superstitions of the Chinese. But this derision would only be appropriate if you yourself do not believe in them. These Chinese tales are nothing in comparison to stories in our *Mahapuranas*.³⁵

But learned gentlemen! These matters certainly cannot be easily dismissed. Neither the Chinese nor our ancient texts (shastras and puranas) are ludicrous. These are serious subjects with profound meanings.

By worshipping parents and teachers, performing last rites in their honour, and keeping tablets with their names or their photographic portraits in the house, children will always develop a profound sense of devotion and high moral values in their hearts. I need not say to humane Hindu readers what a deep mark it imprints on the hearts of children to strengthen their loyalty to fellow individuals and family members as well as to their own clan and country. It is true that the motherland is even superior to heaven.

But dear [readers]! We only need to cleanse our customs and practices from the unnatural moss that has gathered over them over time and as a result of political changes. These need to be purified and restored to our eternal system of rites.

The Chinese Kitchen God, Yazuz and Mazuz of the Muslims, Chitragupta of the Hindus, and the inner strength of scholars—these words all have the same meaning and purpose. Serious people have the inner strength and power to overwhelm all immoral wishes and desires. But to make ordinary people follow the right path, it is necessary that they not be left alone and a companion accompany them at all times, lest the ghosts of vices and sinful desires overcome them. That is why a god was deputed for each and every one, to watch over their actions.

In this manner, people can be rescued from their improprieties.

Tell me, dear readers! Is this a laughing matter? One may certainly laugh when the real meaning is not comprehended and the actual connotation incorrectly interpreted!

The creation and significance of the Door God is clear.

Our great Hindu scholars who wrote the scriptures created a million gods to protect the ten openings of our palace-like body lest ghosts of sinful desires enter by some means.

Who does not know that nothing can remain stable without protectors. We dishonoured and scorned the guards of our palace-like body, thus leaving it unprotected. That is why it was totally devastated and turned black—the ‘black spot’ then completely blackened our name! Guards are the protectors of family and household. We

offended the door gods in a time of deep darkness because of our 'blackish' pride. That is why our guards deserted us and our whole family fragmented into several parts.

And, who are the guards of the country? An English poet explains:

[The] Safety of a kingdom is not its treasure[s] nor its army[ies] but its friends!³⁶

Our enlightened poets too have said '*prem eva paro dharma*' [Love is dharma]!

But today I have to say with sorrow that real love, love for one's race, brother, children, country, fellow human beings, religion, etc., has become nonexistent. As a result, the country has fallen into difficult times. Oh, how this time of anguish has come!

Na Yaro Mein Rahi Yaari
Na Bhaiyon Mein Wafadaari
Mohabbat Ud Gayi Saari
Ajab Yeh Daur Aaya Hain!

[There is no friendship among friends, no loyalty among brothers
 All love has evaporated in the air, what a time has come.]

Witnessing this, I lose my equanimity and impatiently say: '*Nahin hai desh ki mamta kisi bharatvasi ko*' [No Indian (Bharat *nivasi*) has any affection for the country.]

Who can stop the ghosts from entering when all the gates are opened in all directions and the guards asked to leave—the guards over our religious body, the protectors of our city of families, the love for country over heaven, and all our commanders one by one.

So what is there to laugh about if the Chinese in this manner have created door gods to fulfil their need to protect themselves?

But if the value of these gods is not understood and their real significance not appreciated, they certainly provide an opening for the civilized world to laugh.

Let me mention an incident in Lucknow where a missionary once said that the Hindu religion is so fallacious that Hindus believe, without any embarrassment, that brave Hanuman originated from the air [*pavan*] and is also called the son of Pavan.

A gentleman from the Arya Samaj standing next to him nodded in agreement and said that Hindus are certainly very superstitious

and we, too, condemn their religion. I was extremely sorry to hear that and asked him: Whom are you going to condemn? Your own brother? Just ask the missionary sahib how was Jesus born to the Virgin Mary? It may have been a love child, but according to which scientific text could it have been asexual? The missionary was intelligent. In his mind, he must have felt ashamed but he kept talking to us about the good deeds of Jesus. He did not repudiate anything nor did he say much again against our brave and omnipotent Hanumanji.

It should be realized that patience, courage, and pride suppress all vices. They even turn bad into good qualities.

The birth of Lord Jesus as a love child has been acclaimed as a divine event because of his superior deeds. All of Europe today is worshipping that great person.

The children of our Aryans have lost all their qualities of leadership and courage and now appear mired in the depths of despair.

In the army of Maharaja Ramchandra, Great Warrior (*Mahaveera*) Hanuman was an eminent officer in the Intelligence Department. Was it easy to bring news from a place where even the wind could not enter or trick Ravana, the king of Lanka, by his fine skills or advise commanders on war-related matters? In fact, pleased by his courage and skills, Maharaja Ramchandra called him the 'Son of Pavana'. Why did this surprise the missionary and our brother from the Arya Samaj? The surprise is their inability to realize the truth.

The present sorry state of China is also due to a lack of courage that is a result of their miscomprehension.

Keeping the pictures of deceased parents and close friends certainly does not make it possible to meet them, but keep us reminded of them.

In the same way, pictures and idols of door gods and other divine figures cannot do anything but keep reminding us of the need to do various tasks. So, the main purpose of my narrative is that we appropriately comprehend all these matters and derive their proper benefits.

Predictive Astrology

Chinese people also fervently believe in predictive astrology, which is partly concerned with geomancy. This geomancy is related to

ancestor worship. They believe that negligence in this matter leads to trouble with ancestors in their graves who, if dissatisfied with their clan, can harm them by generating many diseases and difficulties.

The astrologers suggest which rituals can provide comfort to ancestors in their graves and what can be done to satisfy them. They emphasize the need for proper observation of geomancy [that is, feng shui or literally wind and water] for the welfare of the ancestors. The northern wind is cold and troublesome and the one from the south warmer and brings rains. It is, therefore, desirable that the grave should face south. If the grave is sited near lower ground, it is not considered good because winds blow on the grave from the lower side and can cause pain to the dead.

A river flowing near the grave is also taken into consideration as the direction of the flow determines the fate of the family. If the direction is proper, the respect, fame, and wealth of the family will keep flowing upwards like a stream. According to their *Prithvi Jyotish* [Earth Astrology/Geomancy], straight paths are considered portents of great danger. It is said that everything bad becomes worse when it flows in the same direction. That is why roads and streams here are not straight. The Hai River, too, flows in a zigzag way.

The Chinese, therefore, also do not like their rail and telegraphic lines to run straight.

When astrologers search for a gravesite for the rich, they intentionally take a long time in order to maximize profits. There are many coalmines in China, but people are fearful of extracting because they worry about disturbing the graves of their ancestors. They also greatly fear ghosts and demons. To ward off trouble from them, the Chinese resort to mantras and *yantras* (talismans, objects with magical powers) provided by astrologers who make a lot from prescribing these.

There are many people here who believe in good and bad fate. On street corners, men can often be found seated with small chairs and tables decked with dice, paper, and ink. People gather there in large crowds and ask many different types of questions. Will their business profit or not? Will a theft be recovered or not, will they pass an examination or not? The success of their crops, will they encounter robbers on their journey, will their journey be successful?

Will they be cured of their illness, travel in a particular direction, etc., all these questions and answers are posed.

As in Hind, China has all these practices as well. This is the business of astrologers.

Solar and Lunar Eclipses

The rural people of our Hindustan—and not only rural people, but all Hindus—tell strange stories about the eclipse. According to Hindu beliefs, the solar or lunar eclipses are times of great havoc. Seeing them in trouble, it is natural for saints and persons with pure and simple souls to feel compassion towards them. Those who do not feel the pain and do not take pleasure in the happiness of others cannot be called human beings. Chinese beliefs are not that different from those of the Hindu faith regarding grieving for the sun and the moon and seeking liberation for them by taking ritual baths, giving charity, etc.

These people believe that a terrifying snake wants to swallow the moon. That is why they get a procession together and make a lot of noise with drums, bells, and horns to scare off the snake. After the eclipse is over, the people are happy that their efforts have been successful. Just as our Hindu scriptures state that *Paropkarayasantahijeevanam* [saints live for the welfare of others], so, too, are the words of the religious teacher of the Chinese, Mahatma Confucius. Charity towards others is the sole purpose of life for both peoples—but I don't know why our intentions and actions have diverged.

The Hindus, who used to take ritual baths and give charity to avert the disaster of the moon and sun, today clash with their own dear brothers and fight them in the courts!

The qualities of piety and compassion that once was inherent in the Hindu character has tumbled somewhere and cannot be located today! The same situation exists among the Chinese people. If two persons are asleep in two rooms of a house and a thief enters one of the quarters, the other remains asleep or seated and does nothing but watch. There is not even a little sympathy left for the other person!

The situation has reached a very disgraceful state, even though the worship of the sun and moon continues.

Children of Arya! Who will come now to explain to you? Is it appropriate to tell those whose hearts still have piety and compassion for the sun and the moon about the need to be compassionate towards their brothers?

Brothers, open your eyes and gaze at these matters, otherwise even jackals in their lair will be laughing at your actions.

Isn't the practice of not knowing why one makes offerings and clashes with rational brothers akin to the words of a ladies' folk song:

*Bahar Wale Khaye Gaye Aur Ghar Ke Gaaway Geet Teen Bulaye
Teraha Aaye Dekho Ghar Ki Reet! Jania Khub Ladungi!*

[Outsiders ate and left while insiders kept complaining about the manners of their own family clan that thirteen came when only three were invited. Know that I will fight bitterly!]

Customs and Rituals

Everybody knows about the practice of Chinese women keeping their feet small.

At a very tender age, the feet of the girls are tied tightly and put into wooden shoes. As a result, the feet become small and the toes pointed. But the whole process is very painful and the feet hurt, even after the girls become adults. The feet also swell in the extreme cold and hot weather, which women find painful. Yet, in spite of the pain, women prefer to have bound feet because it is considered beautiful.

This is what Americans emphasize about the practice. Women from rich families cannot walk without the assistance of a boy or an attendant or a staff [laathi] and feel pride in it.

I do not know how our Aryan sisters would react on hearing about this practice. But I guess they would either laugh at the way they walk and their belief or feel concerned about their backward status. They would also wonder why Chinese women consider forced stunted growth beautiful. Why do they wish to attain such beauty through such a long painful process?

The truth is that this Chinese practice is a continuation of an ancient practice and the people have become accustomed to it.

As in our country, the Chinese consider a swan-like walking style as beautiful, but instead of practising that style, they end up turning women's feet into those of a swan.

To make a beautiful human organ resemble that of a bird is certainly beastly and ugly, but the practice continues because it is an old tradition and fashion.

Such practices persist in many countries for similar reason. Many uncivilized races have many such practices that involve inflicting physical injuries to the body.

The people of Burma pierce the skin of their neck and fill that up with precious gem-stones—they get various kinds of tattoos on their bodies—such tattoos can also be seen on the bodies of civilized English people, but mostly limited to lower classes. The practices of uncivilized Africans are strange: they make large slits in their ears and hang heavy stone rings on them. In like manner, they also degrade other parts of the body.

To find similar practices elsewhere, you do not have to look far. If you look at our country, a similar situation can be found there. Our sisters also get several piercings in their ears and laden them with heavy ornaments. They also pierce their noses to put heavy rings and other jewellery on them.

Is this any less than what has been described above? To get the nose and ears pierced involves several days of excruciating pain. Nevertheless, they are willing to tolerate the pain to wear various ornaments and look beautiful.

The practice of wearing heavy jewellery, whatever its weight, prevails among our sisters. To live behind a veil is also a form of misery.

God has created both women and men as the main jewels of the world.

The power of human beings and nature overwhelms the world. All His creations are adorned by nature's excellent equanimity and wonderful beauty.

Would the goddess of nature, who uniquely partners with human beings in all instances, find it smart to leave women indoors and allow other human beings to travel alone the world over?

But we see that our sisters are apparently happy to remain indoors at home. The reasons for this are those differences in tastes. Also,

because our practices are part of a continuing tradition, they are not considered intolerable and therefore, it is difficult to suddenly muster enough courage to relinquish them. While talking about customs and rituals, I also have to say something about Japan. The name of the current (during 1900–1 AD) emperor of Japan is Mutsuhito and the empress is Haruko³⁷ or Har Kunwari [translit. in Hindi].

The emperor has now been ruling for about thirty years.

Two years after his ascension to the throne, he married Haruko. The remarkable progress that the emperor achieved for his people and country in a very short time has made the radiance of the flag of the rising sun known all over the world. In a similar fashion, the massive effort of the empress³⁸ to improve the status of women is about to bathe the country and people in moonlight.

To enhance their beauty, Japanese women followed the ancient practices of plucking both eyebrows to the extent that only a thin line remained and colouring their teeth with dental powder. The empress found these practices uncivilized and successfully prohibited them, so that they have now disappeared. Women began to adapt to the new civilization and dress accordingly. The empress introduced change, not only in the way women dressed but also in doing physical exercise. The empress has a gymnasium in her palace, and she, as well the ladies of the imperial family, do various physical exercises. The empress has three daughters and one son (by AD 1900).

Today, Japanese women are on par with others in the civilized world. Nor are the men behind in any way.

The empress emphasizes that our likes and dislikes change with the times. Therefore, to progress, our customs and rituals have to keep up with the times. Unless people keep pace with changes in the world, the wheel of time will crush them because of their slow speed.

So we can see that there is truth in the empress' advice.

Every Indian should remember her invaluable words by heart. In my humble opinion, the blind observance of ancient customs and rituals is a major inhibitor of progress. Certainly, by not moving with the wheel of time, one gets pushed and crushed to death.

It is not surprising that our country Bharat has thus been suppressed.

At an exhibition in Calcutta [Kolkata] in December 1900, a learned potter displayed a statute of a cow pulled by two brothers in opposite direction, one from the side of the horns and the other from the tail, with a lawyer milking the cow and a judge drinking the milk.

Dear Hindu children! Has not the wheel of time brought you to such a state? It is said that one should abide by old traditions and follow old customs and rituals! But it can be seen that you yourself keep doing away with your old ways! But we do not blame you, as change is natural as time progresses.

The ancient practice was to light a fire using a spark from stones or to keep a fire always burning in the house. Now you have left that behind and use matches. You have started using matches, but have never learnt to make it. (This is called falling behind). Earlier, lamps were lit by pouring oil or ghee [purified butter] into mud and earthen vessels. Now your houses are illuminated not only by glass lamps and chandeliers but also by gas and electricity. You have started using all these new things but still have not learnt to make them.

Earlier, wooden pens were used to write and now you use various metal pens and pencils. Pens and pencils have now replaced the nib and inkpots.

The parchment paper from Kalpi [city in northern India] has been replaced by special English note paper, without which you do not even write a single note.

Formerly, the knives of Hathras [city in northern India] were considered the best. Now the Rogers blades, without which even pencils cannot be sharpened, have replaced them.

Formerly, the *chikans* [finely embroidered muslins] of Lucknow, the linen of Dhaka, the dhotis of Nadiya, and the shawls of Kashmir were the most important items of clothing. Now you have abandoned them completely and adorn your body with various types of clothes from Manchester. Is there a single thread of the clothes you wear or keep in your household proper!

You have learnt all the new ways and abandoned the old customs, but alas, you still do not know how to follow the new methods!

In fact, to take up the new ways, you even continue to pander. You may not want to proceed, but the times force you to do so and

because to press on or to be pushed along in a timely way is natural, whether one goes on one's own or is dragged by others.

You must follow all these matters in sequence. To put it bluntly, the wheel of time has tied you to it and dragged you here and there—that is why bruises and wounds cover your entire body and your skin has peeled off.

You should know that people's tastes keep changing in accordance with the shifts in time. Those whose desires change in accordance with the changing times and find their own way to do so are said to be those who keep up with the times. Those who pay no heed to the times are pushed into changing course by others. And their red blood is blackened from the blows.

In our country, we hear cries for progress from everywhere but we do not know whether progress means going forward or turning backward. If it means going forward, why do our leaders drag us backward? Whatever it is, I do not wish to speculate more on this.

My point simply is that we correct those customs and practices considered wrong for civilization and rightly adopt those naturally relevant.

A soldier has the right to express his views. In a time of peace, he has no need for guns and bullets!

Dress

The Chinese people do not like to wear tight clothing, so much so that even their military uniform is very loose.

In summer, ordinary people wear loose cotton pyjamas and kurta-like clothes [upper garments]. In winter, they use cotton quilted pyjamas and an upper dress that hangs down to the feet and a loose jacket (*fatuhi*) [waist-coat] on top of that. On the head, they wear a *posteeni*, which is a cap that covers all of the neck, ears, and cheeks. Affluent and rich people wear fibrous silk pyjamas and long upper dress hanging to the feet that cover the whole body and, on top of that, quilted cotton or silk waistcoats. Their caps are also quilted, but affixed on top of that is a red knot that is understood as a badge of their high cultured status. The sleeves are so long that the hands are completely concealed. Sometime, they are folded and raised. The caps used in summers are like straw hats.

The women's dresses more or less resemble those of the men. The sleeves of women's dresses are looser than that of the men and have many embroidered pictures of flowers and leaves. Women are fond of having pictures of their spouses embroidered on their clothes. The wives of mandarins consider that to be of great importance.

They keep their heads exposed and decorate their hair with beautiful flowers made of silk and other materials. And they braid their hair with small ornaments. Men have queues and shave their front hair, but women braid all their hair and tie it together and do not let it hang. They sometimes wear hats similar to the men. Just as women in Hindustan put saffron on their face to make it look golden, Chinese women wish to make themselves rosy coloured by using a white-red mix. English women also apply a pink-coloured powder. These are all matters of taste.

Those people who have to work outdoors during the rains wear clothes made of oilcloth and other fabric and wear very wide hats made of straw that also function as umbrellas.

As far as attire is concerned, it changes all over the world from time to time! I laugh when I look at pictures of emperors of ancient Europe. If anyone wore those clothes in public now, they would be torn to shreds by dogs. In my view, those royal costumes do not appear inferior to the clothes worn by the ancient Africans!

If you compare those with the cute and snappy European dresses of today, you will see as much difference as between heaven and hell. If Europeans keep insisting on using clothes worn by their fathers and grandfathers, who knows how many dogs will bark and bite and eat them?

But they know well how to move with the times. Every year, in everything, they come out with new inventions and keep developing through their enthusiasm, abilities, and hard work, which has provided them the opportunity to emerge as the guru of civilization. It is true that if one has nothing new to offer the world in matters, knowledge, theories, civilization etc., what is one the teacher or guru of?

We can see that England has made remarkable progress in matters of attire. The British have become the model in clothes for both the military and the country. Everybody considers copying them. Japan is completely imitating them.

Our new generation in Hindustan, in spite of severe resistance, is similarly copying them. Can the force of habit be easily stopped? Even though the pushing and pulling may tear it into bits and pieces.

The ancient rites and customs of China did not change much because foreigners have not had free access to China until now.

The Chinese still wear the kinds of clothes that people in Hindustan did in ancient times. The only difference is that because China is primarily a cold country and India primarily a hot country, the clothes worn in China are heavier and for use in winter weather, while those in India are lighter and for use in the summer.

Hindustan has been open to foreigners since the time of the disappearance of Mahatma Krishna [that is, since ancient times]. So what to say about its clothes? With all the changes that have occurred over time, it is very difficult to understand what we can call our own.

The dhoti is now out of fashion. The Bengalis wear it, but it resembles women's clothes and is now usually limited to wearing at home. In civilized society, Bengalis also wear trousers. Kurtas, caps, vests, and pyjamas have been in use since Muslim times.

The coat and trousers and other similarly designed clothes date from the British period—all these are European. Do not consider the turbans of our Marwari brothers as Hindustani because that, too, is novel and has been altered to resemble the headgear (topee) of the Parsis—it is not native dress. The hats worn by lawyers (vakils) in Bengal known as the Shimla hats (why not call them Manchester?) are atrocious imitations of the English hat. When you order a tailor to stitch you a coat, you have to specify whether you want it in English, Parsi, Turkish (Turki), or Chinese style!

Can you tell him to make it in Hindustani fashion? There was no standard military dress in India; only that of civilians and therefore, neither fish nor fowl.³⁹ In brief, you do not have your own native dress, neither for the military nor for the civilians.

Today, except for a few eminent old gentlemen, the taste of all of India is irresistibly moving towards *Angreziyat* [Englishness], which is very difficult to resist. Only a strong determined leader can probably turn the tide. It is totally impossible for our current leadership to do so, because their strength comes from following that path.

What harm in there in totally ignoring new fashions, rather than making strong efforts to resist the winds of change?⁴⁰

The big flaw is that all those things are foreign. So we are not saved from this sin? We would be very fortunate if we could do penance for that sin. If so, our earlier merit would emerge.

A friend of mine said it is great to lead a simple life and a spiritual life is peaceful and comfortable compared to a worldly life. It is true that a spiritual life is sublime and can be attained by limiting one's needs and through making sacrifices. The lesser our needs, less worrisome our life will be and, without anxieties, we will be happier. But the question remains whether leading such a life is feasible for everyone.

If this were possible, our country today would not be overwhelmed by Western civilization. Old-fashioned handicraftsmen would not be suffering! The makers of Dhaka muslin would not be using their hands for begging!

It is apparent that the opponent cannot be defeated in the wrestling arena of the world only by ancient techniques. It is necessary to comprehend the moves of the opponent and find an appropriate defence.

So, in my humble opinion, not only is it necessary to emulate the simple life of great people, but it is also our duty to find ways to fulfil all the relevant needs of modern civilization that ordinary people need and desire.

Eating Habits

As I have already mentioned, China produces all the crops that Hindustan does—the Chinese people also grow millet, maize, wheat, rice, and other grains for consumption. They prepare a salty pudding [halwa] from maize and millet in which they add ripe and dry jujubes and other fruits, and make different varieties of biscuits with wheat. Fluffed bread stuffed with meat is another delicacy. They also make various kinds of sweets, but prefer to eat salty foods. They also make pickles and marmalades of various kinds. They put jujube and radishes in vinegar and like to eat that a lot. They also cook meat in different ways, but they do not use spices the way people do in Hindustan.

They consider pork and chicken their favourites and value them; and they also consume beef, sheep, goats, and ducks together with everything else. In their eating habits, they have absolutely no concept of restrictions in eating with anyone and eating anything with anybody. The Chinese eat and drink everything with everybody—the British, Japanese, Germans, French, and others. In the gathering of world powers (1900–1 AD) I have not seen any race observing any kind of restrictions with anybody, except for a few people from Hindustan; but among them, too, many kinds of restriction were broken.

The Chinese man who consumed beef, pork, chicken, and everything else was our servant and washed the utensils of our Hindu troops and served water. It was difficult to follow the customs of ritual pollution (*chut-chat*), as water touched by every race/caste had to be drunk by everybody else. Almost everyone consumed rum or some other liquor to ward off the cold during the severe winter days.

We all accepted the tea respectfully offered by the Chinese and Japanese! We did that without any hesitation because we considered the battlefield a region of Hindu Jagannath [the Lord of Creation]⁴¹ and after returning from here everybody, once again for the sake of appearances, would start thinking about ritual pollution. The Chinese dine on tables and sit on chairs, as do the British. Rice, meat, and vegetables are kept in small bowls and eaten with wooden chopsticks used like spoons, forks, and knives. Tea is their favourite drink. Visitors are generally welcomed with tea.

Everybody sits together around the table to dine, wearing the cleanest of clothes and the cooked food is kept in front and people merrily eat it while talking to one another. That custom is also common in all of Europe and Japan. I have witnessed disrespect in accepting food only among us! In the Hindu battalion quarter, dal or meat is in preparation.

On a small stove, a few pieces of roti are cooked for one person. In a wet kitchen, a Hindu sits with his torso naked, cooking! He looks here and there to make sure no one touches his food!

After cooking the roti, he sits in front of the same blackened stove, places his plate on the floor, dishes out the lentils, etc., and sits there like a statue, eating all alone in the same half-naked attire!

This is the scene in our quarter! This is our ancient Hindu civilization! This is the model that the Hindu sepoy showed the world in China. Dear reader! Just imagine what you would think looking at this scene with your own eyes? Foreigners saw this and laughed at us and thought of us as wild. Thanks to our English officers who commanded that nobody should remove their clothing to cook and eat their food. Also, that we prepare our food collectively, so that we did not display that wild state and become the object of ridicule for long.

Games and Amusement: Revelry

Chinese boys play many kinds of games such as hitting objects that they aim at and place at a distance, throwing small wheels made of metal, and rolling tops made of bamboo, etc.

One of their popular games is like hide and seek. In this game, one child's eyes are blindfolded and he has to catch hold of the others who run away from him. In another game, all the boys are blindfolded with everybody running after one another to catch them.

As in India, the kaleidoscope is popular here too. Children take great interest in looking at the different still pictures through its glass window, as the person showing the kaleidoscope keeps changing its pictures and tells strange but interesting narratives about them. The Chinese are very fond of puppet shows. The young and the old all show equal interests in watching these shows. It was popular in Hindustan and is still performed, as it also is in China.

Kite flying is a passion for both young and old. People make various kinds of kites—some in the shape of birds and butterflies and others in the form of serpents, human beings, and many others kinds. A tiny paper lantern is sometimes tied to the kite, which when flying upwards looks like a star rising in the dark. Or often they tie many threads to a large kite that resembles a flock of flying birds as it climbs up. The Chinese have a kite flying festival that is held on the ninth day of the ninth month (like our *Akshaya Tritiya*, the third day of the month of Vaishakh (April-May). It is said that this festival originated in ancient times when there was a revelation that disaster would befall whoever stayed home on a certain day. So,

everyone went to the mountains and, when they returned home the next day, they found all the livestock left behind dead. From then onwards, that day was considered to be a day of calamity and, so, everybody goes out of their house and fly kites to ward off disaster. This story should not surprise our Hindu brothers because we, too, have many such origin stories of festivals.

During winter days, each locality (mohallas) routinely stages plays. In Hindustan, these plays are held at night, whereas in China they are performed between 11:00 a.m. to 4:00 to 5:00 p.m. in the evening. Think of the plays as comparable to Hindustan's *Rasa Lila* [a form of dance drama centred on the story of Krishna]. There are no curtains and all the actors enact the play on the stage. Yes, there is always a backstage where all the actors go after the end of an act. This may be understood as the end of the play and when the actors come out once again, it is the beginning. The costumes are good and the seating arrangements for the audience, too, with a small table and teacup in front of each person. Everyone eats something or the other and enjoys smoking his pipe (*hookah*). They stage many kinds of plays; they also do acrobatics well. The plays show all kinds of things: fights between the daughter-in-law and mother-in-law, jealousies of the co-wives, etc, and scenes from stories of ancient kingdoms and their wars. But all the plays have to have romantic love [*shringara rasa*].

By watching a country's plays, one can effortlessly learn a great deal about its ways.

The joint family system also exists in China—so quarrels between the daughter-in-law and mother-in law and between the elder and younger brides also occur here. Men have total authority over women. The men can have several wives; many of the quarrels relate to financial transactions. Cheaters of women, gods, demons, ghosts, witches, clowns, and all such other characters exist.

The king is all-powerful. He can chop off the head of his prime minister at the slightest instance and appoint a commoner of his choice. Corruption is rampant. The officers are often cruel. Royal invigilators secretly roamed the city to investigate and punish officers, etc. This and other information about life and society in China can be learnt through watching plays.

The theatre halls always have full audiences. Looking at the large number of people in attendance who leave their work behind, one

can see how useless and carefree people here are! For everyone, mornings and noon times are for work. Everyone everywhere works during this time, but the Chinese are at the theatre with their cups of tea. Even when the country is burning and there is terrible turmoil all around, they are engrossed in amusements. From this, one can estimate how heavy is the veil that cloaks their heart. There is no doubt about the veil, but that is not for us to say! How can we say these severe words when we ourselves have fallen into a much worse condition!

Our riches, crops, religion, actions, honour, respectability, knowledge, etc. have also all gone away!

Nevertheless, we go off to watch plays, dressed in coat and trousers, Dawson shoes, the newest fashionable felt cap on the head, and with glasses hiding our eyes—and plays of the Alfred Company⁴²—and not of the Mahabharata troupes because their plays are nonsense from the Puranas! Can we say that our hearts are not covered up? My god, (Ram! Ram!) is it bad to be not behind a purdah? That is why our brothers intentionally do not want to remove that covering.

In their troupes, the Chinese people play their own native musical instruments such as cymbals, tabla (small hand drums) and drums made of stone, bamboo cymbals, sitar, sarangi (short-necked string instrument), etc. People in our country have given up these old things because they think of them as inferior—to appear advanced, they have started to play imported harmoniums and pianos! Curse this advancement of ours! If stopping such tendencies were not in our jurisdiction, adapting them to our needs was in our hands. By not doing so, we have lost our minds and ourselves and become dependent on others for our own necessities. Earlier, we lost our wealth and religion!

Besides theatrical troupes, there are, in town, entertainment girls who perform in every nook and corner—people are always involved in the shows.

In some places, clowns join in the dances and simultaneously amuse the crowd with their funny actions. Troupes of clowns also perform separately, telling jokes and mimicking to make audiences laugh. Storytellers also abound, who set up tables alongside the road and attract large crowds by entertaining them with fables.

Earlier, on seeing these people, I had thought them to be speakers but I later learnt that they are only tellers of fables. These people also play dice.

They place bets. There is the usual winning and losing, sometimes involving money.

The Chinese are fond of indoor games. Dance, drama, and dice games are watched or played seated.

They do not play outdoor games such as cricket, football, hockey, and horseracing. These are also not very popular in Hindustan as yet. But among the English, there is hardly any game that does not involve some physical exercise.

Billiards, etc., involves some movements and dance is a fully physical exercise for both men and women.

We can see that everything the British do today involves building a healthy physique and making people industrious and hardworking.

It is known that a child of the guru of the world (*jagadguru*) cannot attain salvation without emulating him! In not completing one's desires to emulate him, even if one does not like to be a follower, one would be naturally forced to adopt it because of one's own needs and desires.

Rituals

As mentioned earlier, the Chinese consider paying respects to the elderly and homage to ancestors to be of utmost importance. They think that the last rites must be performed by sons, and this is the reason why they desire sons. Just as Hindustanis very much wish for male children, the Chinese, too, want sons. Women desire that their first child be a son. To get sons, women worship one of the goddesses in temples named Guan Yin, who grants sons. Prayers are offered with lamps and incense and, often, the shoes of the goddess are venerated.

Once the wish is fulfilled, a new pair of shoes is made and fitted on the Goddess with fanfare. There are no provisions in the precepts of Mahatma Confucius for the worship of gods and goddesses in this manner. His admonitions were only that it is the sacred duty of children to serve their parents while they are alive and to respect and honour them after their death through the performance of rites

from time to time. Not because that respect and honour reaches ancestors, but to send a message to all the people that it is the duty of children to venerate their parents, whether dead or alive.

It is the duty of children to perform last rites but ancestors must not insist that they necessarily have to be done. If children do not venerate their ancestors after their death, the latter will not be harmed nor will they experience any kind of happiness or sorrow. But by performing the rites, they will show their respect and love for their parents. Thus, the last rites are not something for which having a child is necessary, nor something without which nothing can happen. It is in no way related to profit or loss for ancestors. But without understanding that, the Chinese, like Hindustanis, began to wish for a male child. Who would do the last rites if there were no sons? That is why in contradiction to the thoughts of Mahatma Confucius, a son-granting goddess was imagined. Knowledgeable Chinese people say that these gods and goddesses appeared in China because of the spread of Buddhist religion and its interaction with native practices. So, it may be true that in Hindustan, too, idol worship as part of religion arose from the time of Buddhism.

To get a son, women perform another charm. On some auspicious day, they dress up in their spouse's clothes and also wear his hat and go around a well on the left side of the city three times and then silently return home. They believe that if they do not meet anyone on the way or reach home without interruption, their desires will be fulfilled.

When a newly married wife gets pregnant for the first time, her mother sends her clothes and other gifts in the eighth month of her pregnancy. And some festivities are performed at home, incense is burnt and firecrackers set off.

No special ceremony is observed on the birthday of the child, except for the normal welcome at home. But either on the third or the sixth day, a ceremony is performed in which relatives and friends are invited and prayers and alms offered to astrologers.

The astrologer does the child's horoscope after he is one year old.

A month after birth, the child is allowed outside the home and given a name on that day. That name is called the child's birth name. A grand ceremony is performed on this occasion and alms and rewards are distributed. Incense is burnt and lamps lit in the

ancestors' shrine. It is also the occasion when the child's hair shaving ceremony is held.

The Chinese are very superstitious regarding names. In order to avoid difficulties in a child's life from ghosts and from the evil eye, children are often given a lowly birth name, for example, dog, insect, teeth, garbage, etc. In Hindustan, too, similar base names such as one cowry to hundred cowries and from garbage to excrement are given.

The child's first clothes are made by cutting the clothes of a seventy- to an eighty-year-old person. The intent behind wearing such clothing is to ensure that the child has a long life.

The Chinese are very happy when a son is born, but not when a daughter is born. Red threads are tied on the hand and on the neck of the boy and also many kinds of charms.

When the boy is a year old, a one-year completion ceremony is held. A big feast is held and incense burnt to venerate the goddess.

When the child is six to seven years old, the period of education begins. The child's education commences after a big ceremony. A *puja* is held in the name of Mahatma Confucius and the boy is handed over to a teacher—there is no tradition of residing separately in a gurukul. Children can be seen in temples under the control of priests, but they are there because many poor people cannot afford to raise and educate their boys and entrust them to the temple priests. In the temples, the boys are raised and educated in a good manner. The boys educated in the temples remain celibate (*brahm-acharya*) monks and do not become family men (*grihya*).

Most people educate their children at home or send them to schools in the city.

When a child returns home after passing the examination, a celebration is held and the boy is welcomed with respect. You may call this a commencement.

After that comes the time for marriage, generally performed at the age of twenty but can also be conducted at a lower or higher age. Sometimes, the marriage takes place at a very young age. The marriage is not under the control of the couple, but of the parents.

The bridegroom's side pays money for the bride. The bride price is less when the marriage is performed at a young age. That is why poor people arrange marriages during childhood.

Marriages are negotiated through Bhats (bards) who relay messages from the groom's family to that of the bride. If the marriage is fixed, they are offered money as rewards. Within three days of the engagement, if the groom's family suffers any loss, or something valuable is destroyed, or any untoward incident happens, the bride is considered ill-fated and the engagement is broken.

After the engagement is arranged, the bride has to stay veiled. If a guest comes to the house, she has to be hidden in an interior quarter.

The groom also cannot see the bride until the day of wedding. If the demanded bride price is not offered, the engagement is broken off.

When all the arrangements are made, the astrologer fixes an auspicious date on which all the relatives and friends of the groom gather at his place, dress in the best of clothes with fanfare, and then the marriage party goes to the house of the bride. Depending on the distance, different types of vehicles are used for the journey. Flowers, varieties of firecrackers, and lights are carried. The vehicles are usually carts with horses, ponies, mules, palanquins, etc. Musical instruments like bugles, trumpets, drums, gongs, etc. accompany the marriage party.

The players in the band are usually dressed colourfully and distinctively. Both men and women join the marriage procession. People fear the presence of ghostly spirits on such occasions. To avoid meeting ghosts on the way, a large piece of pork meat is carried at the front of the marriage procession in the hopes that ghosts, if encountered, will be happy to find the meat and not disturb the wedding party.

On the day of the wedding, the bride is dressed elegantly in beautiful jewellery and clothes, all usually of red colour. On this day, her hair is braided and knotted. Before their wedding, girls keep their hair untied and hanging on the back. The wedding procession goes to the bride's house to fetch her. All the wedding rituals are performed in the house of the groom. A beautiful red-coloured palanquin with four bearers is especially sent to carry her. Curtains close all four sides of the palanquin. When it reaches the house of groom, the bride steps out near the entrance of the house and, at that time, a pot with burning coals is placed there by two married women.

The two women help the bride cross over the pot and enter the house. An auspicious altar is made in one place in the house for the performance of the marriage ceremony—the groom waits there for the bride to come. When she reaches near it, she greets him most respectfully. The groom then steps down from the altar, lifts her veil, and sees her face for the first time. In our Bengal region, this ritual is called '*shubha drishti*' or '*shubh darshan*' [auspicious glance or meeting face to face]. Thereafter, both go to the altar and sit together. In sitting, each attempts to sit first on the seat where the clothes of the other lie, because it is believed that whoever sits on the clothes of the other will become the master of the house. They, along with relatives, then enter the prayer room of the house to honour the gods of heaven and ancestors with proper rituals. After this worship, they move to the dining hall to sit at the dining tables already set up. Everybody eats and, after the meal is over, both the bride and groom are offered a glass of wine each and exchange vows. After the exchange of vows, the marriage ceremony is concluded.

Widow remarriage is generally not practiced in China. But widows from poor and lower status families sometimes remarry to survive. This also happens occasionally among the upper classes, but, generally in the country, widow remarriage is not practiced. Loyalty and fidelity to the husband is most cherished and those values are inculcated in women. However sinful and wicked husbands are, wives are expected to respect them. But men can divorce women for being immoral, immodest, and ambitious! It is needless to discuss this point—thoughtful people know whether this is just!

A chaste woman is highly regarded. Sometimes, women commit suicide after the death of their spouses. Pillars are erected in the name of such wives to honour their sacrifice and they are idolized. Women believe that by dying with their spouses, they ensure eternal conjugal bliss and comfort.

Widows do not adorn their hair or wear red clothes.

White clothes symbolize grief. As discussed earlier, the Chinese, too, have the custom of living in a joint family system (all family members living together), in the manner of people in Hindustan. There is one house, but each family has a separate place. The bride goes to the mother-in-law every morning and evening to offer respects and to feed her after bowing and showing deference.

If the family is small and consists of three to four to five persons, all dine together; but if there are many more, separate tables are laid for men and women. Generally, meals are taken twice a day, whereas tea and snacks are taken as and when desired.

The practise of cremation of the dead does not exist. They skilfully make a very big wooden coffin which, when closed, conceals everything. The body, draped in clothes and scented with perfume, is placed in it.

After seven, nine, fifteen, or more days as decided by astrologers, the coffin is taken to the graveyard with great pomp and show and lowered into a designated place with rites and rituals. All the family members wear white clothes for a period of three years. Silk is not worn for three years. On the third and sixth month after the death, they go to the grave to offer prayers. They also perform death rites annually when they burn materials made of paper, because they believe that these will reach their ancestors.

In this way, people continued to idealize birth and death rituals in China. Our readers can now understand the similarity in our rituals with those of the Chinese, the only difference being in the last rites for which Bharat uses cremation and they practice burial.

These rituals have been followed since the time of Mahatma Confucius and Mahatma Buddha. I could not find out what existed prior to this. In Hindustan, the rituals followed now were perhaps also observed during the time of Mahatma Buddha. So it can be presumed that Chinese rites and rituals have long been linked with those of Hindustan. Why is it surprising that when Vedic rites and rituals were practised in Aryavarta, China also followed similar practices?

Observing these similarities, I believe that Aryavarta must have once been the world teacher. Traces of its influences may be seen wherever the rites and rituals of ancient times were increasing or decreasing in the same way as those in Aryavarta. But, alas, today Aryavarta does not consider the importance of being that world teacher and cannot even accept the lessons of contemporary teachers! We have completely forgotten all our best ancient knowledge and practices and now also find it difficult to adopt new practices. How long can we remain in a blackened state of superstition in a time of darkness and upheaval and continue to be the laughing stock of the world?

Dear children of Aryans! This is not the time for darkness; the whole world is rapidly moving towards the heights of splendour you once achieved. Even as the light of knowledge expands in the minds of European countries, they continue to understand your ancient truths. Their new methods are just an imitation of your ancient practices. Even though they may be different in style and presentation! As the whole world progresses, it will one day heartily accept your true, straightforward, natural, and systematic Vedic knowledge whose sign is starting to become visible.

To lag behind in your work in this situation is a matter of shame. Rise up, dear brothers, and do not delay in accepting and adopting the freshly recommended ancient Vedic practices! Look!

Bade Bante Jate Hain Chote Tumhare!

Naseebe Hain Kis Darje khote Tumhare!

[Those smaller or inferior to you keep getting bigger, so how totally awful is your fate.]

Festivals

The Chinese have three major and most popular festivals. One is 'navroz' meaning the first day of the New Year. Such as the Holi of our Hindustan!

This is the biggest and most important festival with offices and businesses observing vacation for eighteen days. And everybody celebrates this occasion with great joy and merriment.

Everyone meets and greets everyone else. This is the main festival to meet and visit one another. The Chinese follow the lunar calendar, according to which the New Year begins on the first day of the bright side of the moon. From the thirteenth to the seventeenth day, a large festival of lights (Deepavali) is observed in the town. All the houses, roads, and temples are cleaned and lit with beautiful lanterns.

For five consecutive nights, this festival is celebrated with beautiful illuminations and sound. Singing troupes wander around on the roads in the city and the people meet one another. Shops and houses are richly decorated. Firecrackers of various types are also lit.

But such glory is from China's period of prosperity and not its present time of difficulties!

This year's New Year's Day fell on 19 February 1901 and was celebrated mostly by the foreigners and not the Chinese. Lanterns lined the international roads⁴³ to facilitate the movement of soldiers and the festival was observed with the light of these lanterns, the bullet sounds of firecrackers, and the playing of military bands. For the Chinese, this New Year was truly a novel experience.

What they had never seen in many lifetimes—or even thought of at any time, they saw and experienced in reality. In the prayers held at the beginning of the first day of the New Year, astrologers present predictions for the year.

This prayer ritual is known as the Spring Festival. On this day, eminent members of the imperial family and rich merchants dressed in spring clothes gather and take out a large flag with an image of a cow—by looking at that, astrologers make their forecasts for the year.

If the colour of the New Year cow is yellow, crop yields will be abundant. If red, there will be a famine. White symbolizes excessive rain and black raises fear of diseases. Blue means war. If the king does not have a crown on his head on New Year's Day the heat will be extreme and, if he is found with a crown, the cold will be intense. If he has shoes on, the rain will be heavy and, if bare-footed, the prediction is for drought.

These are the kinds of pronouncements made by the astrologers who return home after they are feted and offered many gifts and donations. And people resume their business after listening to these forecast for the year.

In our Hindustan, too, the king, ministers, holy persons, and family members are interested in the New Year and discuss among themselves good and bad predictions for the year.

The pundits predict whether there will be feast or famine, whether diseases will spread, and deaths or war occur, or complete peace prevail, etc.

We helplessly listen to these predictions and do nothing, or perhaps nothing can be done about it!

If famine is predicted, then we should not offer the spring [*chait*] harvest to the Ralli Brothers,⁴⁴ but preserve it at home for ourselves. And even if there is news of a good yield, we do not get grains at a cheap price because of foreign intervention.

There would also be no reprieve if the same conditions existed for the Chinese people. One receives the fruits of one's actions. In this connection, I would like to remind our fellow brothers about another prediction.

Lord Krishna made a forecast in the king's court that you can find through a careful reading of the *Mahabharata*, the essence of which is that:

The king who will be profoundly industrious in a new year will bring well-being to the people.

When the king's ministers are thoughtful and self-restrained, the king will remain hard-working.

When the king's policy of punishment remains in a state of alertness, the ministers will remain unrestrained.

When the provisions and conduct of the policy of punishment takes cognizance of place, time, and the condition of the people, the policy will be followed.

If the subjects do not understand or have knowledge of politics, the king will not be able to learn the actual condition of the state.

Without knowledge of the people's actual condition, the king and his court will not be able to administer the state in the best fashion and insurrections will occur.

God is the king of the whole world, and the kings of different regions are representatives of their countries' subjects. Therefore, from God's perspective, it is the highest duty of kings to safeguard the wealth, religion, work, and other interests of the subjects of their countries.

Negligence in these matters will lead to the destruction of the king and his subjects.

The Supreme King of the world has created all non-living and living things in the world in relation to one another. The whole world working together is a vivid example of that coordination. The king who does not realize that grand truth is bound to fall.

Just as people in the world who do not understand the rules of nature suffer from various diseases, so will subjects who do not understand politics suffer from various difficulties.

Those who lack control are all sad and those who have control [over their lives] are happy. Such are the rules of the world. So, the realm whose rules have been made with the blessings of its people will have a king who will be successful in implementing those rules.

The arbitrary conduct of state affairs leads to discontentment among the people and the possibility of uprisings, because such actions contradict the mandate of almighty God.

Just as the sun extracts water drop by drop from the earth and then irrigates everything through rain showers, a king in a similar way should collect taxes from his subjects and use it for their welfare only. A king who does not observe this and merely exploits his people will certainly fall.

People who lack knowledge of state affairs will also not understand God's commandments! Such subjects will never attain their well-being.

Those people who do not observe the rules of the God will certainly be destroyed.

God has created many things for the welfare of the people, which, if not used properly, will result in their suffering.

God is omnipresent and He has justly created the whole universe. He has provided each region with the necessary products. But not every king in every country knows everything. This is why it is the duty of the people to contribute to the formation of state policies. Those who fail to perform this duty will always suffer unlawful state retributions.

For the welfare of the country, a harmonious relationship between the king and his subjects is a must. Otherwise, an uprising will occur, etc.

The above is the political advice of Maharaj Krishna—and an accurate forecast.

So, if the astrologers followed the advice of God regarding the welfare and future of the country instead of their futile narratives, the country would make tremendous progress.

But why would we pay attention to such rationality?

Jehi Vidhina Darun Dukh Deyi!

Tehiki Mati Pahile Harileyi!

[Those who are fated to suffer extensively, their minds are overpowered first.]

Is this not the reason we have become mindless, physically weak, and of low intelligence?

God save us! Oh Lord Krishna! Hindus consider you as the most compassionate and virtuous! You have always helped the helpless.

Hindus worship you daily and remember how you rescued an elephant from the clutches of an alligator.⁴⁵

Gajjiki Ter Suni Prabhu Tumne Paay Piyade Ghaye!

Nath Kimi Gaj Ke Phaand Churaye!

[Hearing the painful cries of the elephant, you rescued him.]

When a certain island alligator attacked the elephant Bharat—and steamships engaged in a ‘naval fight’⁴⁶ in the middle of the Indian Ocean—then almighty Krishna (Vishnu) helped and enabled Bharat gain victory. Oh, the ever-happy Lord Krishnachand! There was once a day when your name pervaded across the earth and skies! Heaven, Hades, oceans, and the Himalayas were all your handiwork! And now today, your name is even condemned.

The second major festival falls in the month of July. On that occasion, the boats on the rivers and waterways are beautifully decked out and illuminated and light up the water.

On this day, all the rich and wealthy people consider offering prayers to the Water God and taking a boat ride as auspicious.

Think of this auspicious occasion for the Chinese as similar to Kashi’s *Budhwa Mangal*⁴⁷ mela (fair) in our Hindustan.

January is the month for ancestors’ rites in China. On this day, in the name of ancestors, donations are made, and feasts and festivities organized with great pomp and show.

This third large festival of ancestor worship for the Chinese is similar to the festivities held in our country in the month of *Kuar* [September-October] or ‘All Soul’s Day’ in England.

There are many other feasts and festivals in China, but these three are the main ones celebrated in a similar way all over China.

The Everyday Life of the Chinese

How distressful the lives of ordinary Chinese people are can be gauged from the following incidents reported in a Chinese newspaper.

(1) An Englishman from the Legation writes that while he was going somewhere one day riding a horse through the middle of the Grand Imperial Road, he noticed a large crowd on the side of the road. Reaching there, he made his way through the crowd with

great difficulty and found a labourer who was hitting his head hard against the wall in order to commit suicide! The sahib spoke Chinese. On inquiring, he found out that the labourer had performed some work for a person, but received ten cowries [shells used as money] less in wages. When he did not receive the full wages after asking for it many times, he decided to avenge himself by committing suicide. The belief was that the person responsible for making him commit suicide would suffer the same way in the future.

The big crowd stood there merely to watch the show! No one had any feelings of compassion, nor desire to save him!

The sahib paid some money and saved his life.

(2) One day, on seeing a large crowd on the bank of Hai River, an Englishman stopped and found a skeleton lying on the ground and the surrounding crowd jabbering away. On enquiry, he learnt that the deceased had committed suicide.

The reason was that the dead man had jumped into the river to take revenge on a person who had cheated him. He was, however, saved by the people. But he stubbornly remained seated on the ground for several days without taking any food and died! The crowd had gathered there worried about the kind of punishment that the tormentor would face in future.

(3) A servant of a Madam Feng somewhat damaged the outer door of a Madam Wang! Madam Feng immediately offered to compensate her for the damage. But Madam Wang did not agree at all to accept the payment for repairs. Madam Feng then decided to take revenge by ending her life!

On hearing that, Madam Wang immediately jumped into a nearby stream and drowned herself with the intention of causing trouble to her enemy!



I had heard about all the above incidents, but I have also personally seen two persons breaking open each other's heads while fighting without the surrounding crowd making any attempt to save them.

When a neighbouring house catches fire, a large crowd immediately gathers but no one comes forward to help with extinguishing

it, except for the master of the house. All merely stand there to watch the show!

According to the law of the Chinese police, the 'corpse' of a dead person cannot be removed from the place of the incident until investigations are carried out and the murderer caught. So, corpses of the dead often lie in the open rotting for weeks and even months—they are neither put into coffins nor taken away for burial!

If we look at the Chinese people/race in the context of all the above facts, it seems apparent that a people will not survive for long as a 'jati' if they lack compassion for one another?

Alas, the condition of our Hindustan is no better than this—on the contrary, a lot worse!

The Frog Dish

Fourteen years ago, a Chinese newspaper reported that the head of Ningbo (a city in the northwest province of Zhejiang) issued instructions to the farmers of the locality saying:

Farmers! A frog is born in the middle of your field.

It is small thing, but nevertheless alive.

Frogs consider your fields as their ancestral property and live there for their entire lives. At night and during rains, they sing openly. In addition, they eat all kinds of insects and worms harmful to farming, which consequently protect agriculture. So peasants should respect them.

Then why do they go into the fields in the dark with lanterns to search them out and trap them?

Even if they can make your rice dish delicious, you should show them mercy!

It was ordered that no person should either buy or sell frogs from today onwards.

If anybody were found buying or selling, he would be severely punished.

The above has been conveyed to illustrate just one example of Chinese food and vegetables only. It does not require any comment!

Many may be horrified to hear this! But I ask, is there any difference between making a dish of fish instead of a frog? Why do you commend eating fish and consider consuming frog horrible?

It is all a matter of practice. Practice, that is, habit overcomes everyone.

Gods: Indra⁴⁸ and Varuna⁴⁹

Near the office of the Tianjin governor is an excellent temple (now demolished and looted). Gods were installed in this temple to protect against the fury of water and wind. It is said to be very ancient but does not appear so from the structure.

The grand prayers to the gods of this temple were last offered in 1890 because of an incident whose account I have heard. High-ranking officials were sailing to Beijing on a large junk (ship) when, near this temple in Tianjin, a wind storm forcibly struck them and caused terrible damage and suffering. Immediately, orders were issued to seek out astrologers! After great effort, extensive search, and intense discussions, the astrologers pinpointed the problem to a small dead snake found under a bridge! It was concluded that the gods were pained by the death of this snake. The divine snake is also the protector of the people of the empire.

Suffice to say that the snake was carried with great pomp and show to the temple and installed there.

Please tell me, readers! Should one offer the title of great scholar to these astrologers or condemn them?

I read in a Hong Kong newspaper that a person purchased a house by paying thrice the actual price. The Registration official asked why he felt the need to purchase the house for such a high price when so many other houses were available nearby at one-fourth its cost.

The purchaser replied yes, sir, that is correct but the house has 'feng shui'⁵⁰ that none of the nearby houses can match.

'Feng Shui' is a word commonly used by Chinese astrologers. 'Feng' means wind and 'shui' means water—thus 'wind water'. But the word is not used in its actual sense to denote wind and water, but more to indicate an imagined 'Feng Shui God' of the astrologers.

Perhaps our reading and listening gentlemen will not consider this discussion anything new because Hindus too, in a similar manner, reject the true value of ancestral rites and seek to pursue the dead. The Chinese idea should be treated in that same way.

Subservient Salutations (*Danda Pranaam* or literally the Salutations Penalty)

Everybody who stands before the throne of the Emperor of China knows that the custom for salutations is to bow the head down to the ground nine times.

Foreign ambassadors and all those who went to the royal court had to perform this ritual—this subservient salutation is known as the ‘kowtow’ (koutou/saashtaang pranaam). In 1793, Lord McCartney, Britain’s ambassador, refused to kowtow.

After many requests and long deliberations, the emperor excused Lord McCartney from offering kowtow and he was allowed to enter the court and pay his respects just by kneeling down.

Again, in 1816 AD, Lord Amherst refused to observe the kowtow and was, therefore, never given permission to go to the Imperial Court.

Thereafter, Korea was designated as the place for meeting with foreign ministers.

That was also the place where imperial audiences were held in 1891.

In 1893, England’s ambassador was welcomed at the court but only by a surrogate for the emperor.

During the time of the last war, the emperor met with the ambassador in person in the imperial palace.

The kowtow might not have been observed then, but it was impossible to get an audience with the emperor without at least kneeling down!

One hundred and eight years have elapsed since this subservient salutation was first forgiven in 1793. Its practice now has been fully abolished by the following clause of the present peace negotiations:

Peace negotiations:

12. An obligation upon the Chinese govt. to reform the Ministry for foreign affairs and to change the court ceremony for the reception of the foreign ministers in a manner indicated by the Powers.⁵¹

The Experienced Minister (Vizier) Li Hongzhang⁵²

‘The Grand Secretary Lee’

The name of China’s principal minister, Li Hongzhang, is famous in almost all countries.

He had also toured England and other countries.

He was born in a town [province] named Anhui in 1824. In 1847, he successfully passed the highest civil service examination. Two years later, he entered the state officialdom.

He was appointed the Financial Commissioner of Suzhou prefecture. He initially worked on punishing money counterfeiters and forgers.

In 1853, he ably overpowered the Taipings who had revolted against the government forces in Zhili province.

In 1858, he was the commander of the government forces when the people of the Wang clan in the Yangzi [Chang Jiang] valley once again took up arms.

In 1858, he was appointed Governor of Fujian and the Governor of Jiangsu in 1862. During this period, he was responsible for recruiting for the new army ‘(Imperial Troops)’ named the ‘Ever Victorious Army’. It was trained and led by the English officer Ward,⁵³ who was killed fighting the Taipings in the Battle of Cixi.

After Ward’s death, the leadership of the Army was to go to the ‘Second in Command, Burgevine’,⁵⁴ who deserved the position because of his success in many local battles with the Taipings. But Li Hongzhang not only refused to grant him the authority, but even had the Imperial Court suspend him.

Instead, the command of the Ever Victorious Army was given to General Qing.

In 1863, on the advice of the English government, Captain Gordon⁵⁵ sahib was appointed as the Commander of this Army.

At first, Governor Li sahib did not like the appointment of Gordon sahib. But when he realized that Gordon was not interested in any matter other than training and making the Army victorious, he supported him.

The goodwill between Gordon sahib and Governor sahib grew until the latter committed an act of great deception.

When the Taipings realised that they would certainly be defeated and the Suzhou area would fall because of Gordon sahib's military abilities and his repeated victories, they surrendered.

As per the conditions of the surrender, General Qing promised to be lenient to the [Taiping] leader Lar (Na) Wang and Gordon had made Li Hongzhang give assurance to spare the lives of all the commanders of the Wang clan.

Meanwhile, angry with Li for the nonpayment of salary to his forces, Gordon had retreated with his force to his headquarters in Quinsan [Jinshan, a town near Shanghai]. Finding this an opportune moment, Li hatched a devious plan. He invited the captured leader Lar Wang, along with his eight companions from the Wang clan, to his boat. Within a few minutes of their meeting, the chopped heads of all of them were visible lying on the ground!

Hearing the news of this treacherous and deceitful act, Gordon sahib became enraged and immediately returned to that place from his headquarters. He searched all day for Li Hongzhang with a loaded pistol in his hands. Actually, if Li and Gordon had encountered one another that day, only the latter's name would have remained!

Why would he (Li) have faced a long face and serious demeanour! He was fortunate to save his life by hiding somewhere.

Disheartened, Gordon finally returned to his place and decided he would have nothing to do with Li and his province.

General Gordon refused to accept the presents and huge amount of money sent to him by the Imperial Court as a reward for his victory.

But after quitting work, Gordon sahib sincerely felt that leaving the services in such a rage would ultimately cause the Chinese to incur great losses and make the provinces that had been conquered with great effort once again the centres of revolt. He, therefore, took command of his army again and set to work. Gordon sahib may have subsequently forgiven Li, but he never trusted him as he did earlier.

A Shanghai newspaper later published Gordon sahib's opinion on Li Hongzhang.

His piece speculated about the future relationships between Russia and China. It stated that if Russia attacked China and marched towards Beijing defeating the Chinese force, Li Hongzhang would not make any attempt to resist them and would, on the contrary, deceive the Imperial Court. Once the Russian forces were in Beijing, he would offer conditions for conciliation. He would make the terms in such a way that China conceded to all of Russia's demands in exchange for the return of its forces. He would then make known that Li Hongzhang had saved the country.

The publication of this opinion enraged Li so much that he ultimately stopped the publication of this newspaper.

In 1867, Li personally commanded the troops to suppress an uprising in Shandong province. Two years later, he was appointed Governor General of Huguang [later the two provinces of Hubei and Hunan]. In 1870, he was made the Viceroy of Zhili province.

This was considered the most important province in China because it is the location of the capital city and also of foreign trade.

In 1884, he became the grand minister [Grand Secretary of State] of China.

Whenever China had to conduct special negotiations with foreign powers, Li was always the leader of the delegation. He was trusted not only by the Imperial Court but also by foreign leaders.

He travelled to and was welcomed by many foreign countries.

For some reason, in the last few years, he was removed from his position as Grand Secretary and was working as the Governor of Guangdong.

When the present rebellion began to emerge in China, the ministers of Beijing's Foreign Legation communicated with him. They sought his help after the Boxer Uprising flared up and the Honourable Li attempted to help them as much as possible, as well as to save the country in the best fashion possible.

After the fall of Beijing, when a truce was being negotiated, Li was appointed 'Plenipotentiary' by the Chinese Government and skilfully put forward the case for China.

I heard that the day on which the initial twelve conditions for the truce was presented to Li Hongzhang for signature, he became very discomfited! Eleven signatures were to be signed on the treaty documents, so some ministers must have become unconscious.

Li Hongzhang was allowed to keep a force of fifteen thousand soldiers. It is said that his force is highly skilled in warfare. Contingents from this force were sent to protect the Dagou forts.

Vizier [or Grand Secretary] Li was not Manchu, but purely Chinese in origin.

I was surprised to find that nobody here cared about maintaining secrecy.

I heard that whenever anybody went to the Grand Secretary for any political discussion, there would be two to four persons nearby anxiously trying to eavesdrop. There would be one standing with matches and tobacco near his water pipe (hookah) and a few others nearby as guards and servers.

So, even the most secret talk would remain open to all there! Even copies of secret imperial orders could be clandestinely had and known by offering some money.

Chinese Names

There is a Chinese book of astrology that contains 1,678 traditional names for a child. In addition, there are 168 compound and eight primary names. The eight names probably denote family names, because I have learnt that people having the same surnames cannot marry among themselves.

Just as in Hindustan, where people attach surnames such as Prasad, Lal, Singh, etc., to names, or the English often do with such names as Brown, Jones, and others, so do the Chinese, most commonly with names such as Zhang, Wang, Zhao, Li, etc.

Many Chinese names are meaningful.

For example, the Chinese names with Hindi translation written below, such as:

land, cat, crab, spring, house, peasant, white, gold, happiness, ball, etc.

Compound names are of the following types: delicious dish, spring beauty, enlightened one, and so on.

Chinese Fiction

There is no dearth of plays and novels in the Chinese language.

The Chinese people have various types of creative and imaginative literary compositions that they have been producing since barbaric times and do not lag behind anyone in the world.

One of their most famous jewels is the 'Dream of the Red Mansion [that is, *The Dream of the Red Chamber*]'.

It has over four thousand pages. It is said that it is written in such heart-rending and engrossing beautiful language that its general sale was once prohibited by an imperial order. It has such romantic essence and excess that it was considered harmful for the younger generation.

Locks and Keys

In China's capital Beijing, there is a walled imperial city where imperial palaces and other huge imperial buildings are located. The lock of its large outer gate is now kept in an American museum.

This lock, made of iron, is three feet and ten inches long. It was used to lock the gate by placing a thick log inside the hook of the gate.

The Great Wall

The most famous human creation in China is the Great Wall. Its Chinese name is 'Wan Li Chang Cheng' meaning Ten Thousand *Li* Long Wall 'Myriad li long wall'.⁵⁶

According to English measurements, three li is close to one mile, so ten thousand li is approximately 3,400 miles.

Thousands of years old, this wall was built in 230 BC by the Emperor Qin Shi Huangdi of the 'Singh' [Qin] dynasty. The ageing wall of over two thousand years is now broken at several places and, at some places, appears to be more like dwarfed hillocks than a wall. Nevertheless, it loudly proclaims the bravery and courage of its creators.

After a great effort, the English calculated that this wall is now about 1,600 miles long. There is another separate portion of the wall that is about four hundred miles long.

Readers! Just think back to the past, two thousand years ago. So many clans and so many states, kingdoms, and empires have

vanished in such a way that even their ruins and proper histories are not traceable.

Ha! Mite Namiyon Ke Nisha Kaise Kaise!

[Oh! How the marks of the great have been erased!]

But this Great Wall of about 3,500 miles still exists in an area spread across about two thousand miles and keeps the name of the brave Emperor Singhjai [Qin Shi Huangdi] illuminated.

The Great Wall is made of stone, mud, and bricks. The bricks used here have been baked from mud and are about twenty inches thick. There are also stones cut in the shape of bricks. Lime has been used to join the bricks. The lime that kept the bricks joined together with great strength for the last two thousand years and the fine skills of masons and other workers in doing that do not require any praise from my lips.

The height and width of the wall is not uniform everywhere. But, generally and at places that we ourselves have seen, the width of the wall is about fifteen to twenty feet.

So broad that three vehicles can move side-by-side on it. The height of the wall is twenty to thirty feet.

At short intervals there are towers that are forty to fifty feet in height and made 'defensible' by mounting cannons. Many of the towers have fallen and become hillocks. But there are still many in such good condition that they can be used for military activity.

The bricks have been cut in the wall in such a way that soldiers can stand on it and remain concealed while conveniently firing at enemies. Arrangements have been made to equip the towers with cannons for firing.

The most surprising character of the wall is its continuity without any break.

The huge structure cuts across several mountains, ascends and descends to high and low land, crosses over long rivers, and moves along without any breaks.

Many impregnable bunds (embankments) on its way were, thus, blocked.

One does not know how many mountains and hills, riverbanks, and valleys and bunds have to be crossed over its stretch of thousands of miles.

More Narratives on Japan

A famous British scholar and politician said that there are two remarkably powerful persons in the world: Prince Bismarck of Germany and Mikado Mutsuhito of Japan! Another Englishman said: 'the child of the world's old age has proved to be its most remarkable offspring'.⁵⁷

It is not surprising to be envious of the progress made by the Japanese in a quarter of a century. In these twenty-five years, thousands of foreigners have visited Japan and written hundreds of books on its progress. But what has most astonished Western kings and politicians is Japan, a child of the old world, wielding the sword at such a tender age in the battlefield of the world.

From whom is the patience and courage of the British rulers of our Hindustan hidden nowadays? Their prowess is at its peak worldwide and they are in fact the producers of politics. But that day in 1894–5, they were stunned by the courage displayed by the Japanese! One politician wrote then:

Now that she (Japan) has been seen with sword in hand, sweeping the Chinese hordes out of Korea and Manchuria, driving the Chinese ships off the sea, and capturing their principal fortress in the course of a morning, and, at the same time, concluding a treaty with Great Britain on equal term, Japan stands no longer in need of the encomiums and the prophesies of her friend.

It had never occurred to the statesmen of Europe that Japan possessed, behind all her cleverness and her genius, a spirit of true originality, a creating (*sic*, creative) power, in the great things of life—politics, administration, morals, science, and art.⁵⁸

Dear reader, about these matters! What I am not telling you in a loud voice is how remarkable Japan's progress has been in such a short duration. And how this has surprised Western powers.

The turnaround of Japan from a conglomerate of many small islands into a powerful empire has surprised contemporary experts!

The British state that Japan, in spite of having all the flaws commonly encountered in Eastern countries, developed primarily because it maintained its strength and its humaneness. The major defect of Eastern countries is their hatred for one other. Whatever

exceptional qualities and values foreigners possess, Eastern countries are not receptive to and despise them.

Earlier, it was true that the Japanese, too, had this fault. But as soon as they found that the sun of real progress nowadays is shining only in the West, they eagerly learnt Western ways and began disseminating it in their country.

Japan developed its military power to such an extent that both its army and navy became on par with those of Europe.

Japanese laws are no less than all the rules and laws prevalent in the civilized countries of the world.

Its industries became so well developed that its need for foreign goods drastically declined.

Their superior quality products have generated fresh demands.

They have also excelled in medicine and, to such an extent, that a Japanese doctor in Hong Kong was the first to find a remedy for plague.

The expansion of Japan's state power has made many changes in the map of Asia. In truthfulness and alertness, their political leaders and professionals have even left Western countries behind.

The people of Japan are getting eager to acquire fresh lands. The question of failure probably never comes to their minds.

According to the famous Field Marshall Leboeuf, when the German Commander ordered the formations of queues by 'Krieg mobil' telegraph, all the troops were ready within minutes. The Reserves joined the colours [or handed over the military flag] with speed. In readying the equipment, not even a button was lacking.⁵⁹

Today, it is evident that Japan has, with the same quickness, stationed its forces in China both on land and water.

The discipline of Japanese soldiers and the scientific tactics of their officers are ideal.

Dear Readers! Listen to the story of a recent fight in Song hwan (or Seonghwan)⁶⁰ and pay attention to the thoughts of a poor Japanese peasant. A bugler named Genjiro was standing beside Captain Matsuzaki blowing his bugle when a bullet suddenly struck him on the chest! Despite being seriously injured, Genjiro continued to blow the bugle till his last breath! The bugle remained in his hand until he collapsed and fell dead on the ground.

He was a resident of a village named Funao Mura. On learning about his bravery, his village assembly decided to give his family members some presents. When the village head convened the people of the village and gave a condolence speech, listen to what Genjiro's old peasant father said:

Death strikes everybody. Nobody can escape it. So my son could not be saved and he was bound to die. He was indeed fortunate that he died bravely in the battlefield amidst his companions while serving the orders of his officer and helping others instead of passing away in the corner of a small hut amidst two to four relatives. His mother and father do not have any reason to mourn his death but are, in fact, happy that he died for his country and kept serving it till the last moment.⁶¹

The above is quoted just as an example to reflect on. The Japanese have displayed hundreds of such deeds that astonish foreigners when they see or hear about them.

The Japanese army numbers 270,000.

Just as the Indian Army in Bengal and Bombay is divided into different 'commands' that number 216,000 in all, the Japanese Army is divided into an Imperial Guard and six divisions. Each division has a frontline and a reserve force. Each frontline has about 10,000 soldiers.

In addition, there are many ordinary levies (Volunteers and Levies).

In a time of war, Japan can muster 250,000 well-equipped soldiers.

The Japanese government needed funds for the battle of Port Arthur. As soon as it expressed its need for a loan of fifty million dollars, bankers immediately provided seventy-seven million dollars.

Regarding the present war against China, a minute detail from an extremely poor Japanese house is noteworthy.

Gohi Natatani is an oil seller who lives in Tamadori village in Hyogo district of Japan. He is a sixty-eight-year-old person who sells oil, ferrying a load of it on his back for the whole day. He has seen Japan both in a depressed and developed state.

What is the main reason for its development? He has made this the goal of his life.

Boldly imprinted on his heart are the words that the welfare and defence of a nation depend not upon people and wealth, but on true selfless friends.

He continued to nurture these ideas in this mind and thought that what could he, a poor, downtrodden, isolated, and helpless pauper, contribute to the welfare of the country? He then thought that God has created everything for a purpose, so how can I as a human being not be of service to the country?

So he started saving one sen⁶² (about two rupees) every day in a fund, so that when Japan had to go to war with any country, he could contribute it to the national war fund for the welfare of the country. By June 1900, he had saved an amount of thirty yen (sixty rupees). He sent all of that to the mayor of his city to forward to the war fund for north China. The emperor whole-heartedly praised this donation. While these are trivial matters, they offer many people satisfaction and comfort!

Another reason for the progress of Japan is the rise in its trade.

In this area, too, Japan competes with the West.

British traders warily look at the Japanese goods that have ousted Western goods in many bazaars in Eastern countries.

In 1875, Japan did not have any cotton-spinning machinery. That year two small cotton-spinning mills were imported from England.

By 1893, there were about 25,000 small-scale factories. By 1895, there were no less than 50,000.

In July 1894, a bank in the town of Osaka alone disbursed six million dollars in advances to peasants for the cultivation of cotton.

The table below shows the fall of foreign imports and the rise of domestic products in Japan in a short period of five years.⁶³

Table 3.1 The Fall of Foreign Imports and the Rise of Domestic Products in Japan in a Short Period of Five Years

Year	Domestic Production	Foreign Imports
1888	956,804	47,439,636
1889	20,952,687	42,810,912
1890	32,217,456	31,908,302
1891	45,306,444	17,337,600
1892	64,046,925	14,308,491

Finding an increasing craze in the world for watches, Japan opened up many factories to manufacture them. Its watches have filled up the markets of Eastern countries.

In 1895, five million gross of Japanese watches were despatched to Hong Kong alone.

Clothes worth millions were sent to Singapore.

The following materials are exported from Japan to Macao: cotton cloths, blankets, flannels, soaps, lamps, tea-kettles, matches, hats, umbrellas, Gladstone bags, silks, etc. All these materials are cheaper than those from the West and are fashionably and tastefully made.

An English-style umbrella costs from thirty cents to one dollar.

At Tamsui (or Danshui, Taiwan), Japanese towels have ousted foreign materials and taken control of the market.

The trade of flannel, carpets, seeds, blankets, buttons, umbrella, mirrors, matches, etc., with Eastern countries, especially in Niuzhuang, Ningbo, and Korea has been steadily growing.

[The] Chinese Imperial Maritime Customs Report of 1898 [states]:

It may not be out of place to remark here that while the bulk of the piece goods and metals sold in Fusan [that is, Busan, Korea] are of European origin, principally British, the fact should not be overlooked that Japan, by carefully studying arising needs, and supplying articles suitable to the tastes and means of Koreans and her Fusan colonists, is able to compete, more successfully each year with almost all the goods of European manufacture... Besides these, there are foreign-style suits, under-clothing and hose, felt and straw hats, household furniture and culinary utensils, carpets, glassware, chinaware, lamps and fittings, soaps, scents, tinned provisions (fish, meat, and vegetables), wines and beer, farming implements etc., mostly made in Osaka and selling at prices very much cheaper than those of European manufacture... It is not only highly probable that, at no distant date, Japan will run Europe Manufactures entirely off the Eastern markets.⁶⁴

Enthusiasm of Soldiers

The ship by which we sailed to China was named *Palamcottah*. The steward of the ship, (every ship has a steward to make arrangements

for food) during his many talks with us, told that he had travelled with the troops to Transvaal in South Africa many times. When the British troops used to board ship for war, a large crowd of ordinary people gathered at the port and rich people flocked to fill the ship with many gifts. Thousands of oranges, lemons, tins of biscuits, bottles of vinegar and pickles, copies of books and magazines, and cigarettes and pipes were gifted by different people to the soldiers.

He said that it pleased him to observe that the people of England, in reality, honour their soldiers. But he was aggrieved to find that the people of Hindustan do not even consider it necessary to come to the port, what to say of presenting gifts, and do not understand about saying a few words as a blessing.

Listening to the comments of the steward, a question naturally arose in my mind!

Do Hindustanis really neglect talk of war and war-loving soldiers? Or do they not know how to respect them? It could also be that they do not consider the troops of Hindustan as soldiers at all! How could it matter for the people of Hindustan since the British control Hindustan's army and it serves to protect and expand the British Empire only?

But, by all means, the people of Hindusan are loyal to the Raj. They would not entertain such thoughts?

Nor do I have the guts to say that the rich and the wise are unaware of the customs to honour the soldiers!

I could not myself arrive at a satisfactory answer to this question! It is incomprehensible how those people, who toady up to the British by constantly rubbing their sandal-mark or God Rama-mark on their forehead on the booted legs of the British and, on top of that, offer them large amounts of money as *dakshina* [donation], do not understand how to honour the soldiers of the British bahadur [that is, brave British]. You may choose to call this egoism because of my being a soldier!

An American's Criticisms

On 6 March 1901, on the morning of Holi [a spring festival], the Hindu Rajput force was immersed in joyously celebrating Holi. Holi is a very popular Hindu festival and, therefore, Hindus not

only in Hindustan but wherever they are, naturally celebrate it very joyously. So, for our force, the festive days of 5 and 6 March were of great jubilation. There were celebrations at the Temple of Heaven in Beijing and revellers in excitement were beating large Chinese drums and gongs. Many were drumming empty tin oil-cans with wooden sticks to make noise and singing loudly, without any tune.

On 6 March, this was the scene of the Holi celebrations at the side of the Temple of Heaven. We were all sitting in a jovial mood. Kahars were jumping and dancing, and soldiers from the areas of Bainswada, Banudha, Bhojpur [areas in NWP&O and Bihar], etc., joined together in separate groups were loudly singing and playing their songs.

Meanwhile, an American, dressed in ordinary civilian clothes, came and watched us from a close range. We thought it appropriate to welcome the unknown guest and offered him a seat as well as cigars, cigarettes, etc. (Most of the Rajputs had now started smoking cigarettes and always had a stock in their pockets). We learnt that this person was an official in the American Army's post office.

Many of us were quite embarrassed because we wondered what this foreigner would think about us after observing our revelry. He must certainly be saying that these people are barbarians. Their dances, actions, and conduct are uncivilized.

Look how boorishly they are singing and screaming and beating the drums and tin cans without any rhythm and tune.

These barbarians must take comfort in such a wild celebration. The American could certainly not follow the vulgarities sung, but must have sensed their indecent actions. As my fellow soldiers were feeling most embarrassed, the American began talking to us! He asked, what is the festival? We said that it was our joyous New Year's Day. He said he was very happy to join us in this celebration. He explained his reason for being there by saying that he was based in Tianjin and had only come to visit Beijing. He came to visit the Temple of Heaven and heard an uproar, so he also came here. He said that from the outside, he only heard a ruckus, an animal-like uproar, and wild drum beats; but on coming inside, he was pleased to meet with people. Readers can themselves understand the meaning of this remark; I do not need to explain.

The American officer said that he had heard that singing and playing musical instruments in Hindustan was good in ancient times and that it should be even better now, because new musical instruments keep getting developed. But why do soldiers not sing and play well enough? We replied that they do not know these arts well and hence, sing and play as well as soldiers can. In Hindustan, the music is very refined. Interrupting us, he said that, 'No, no, I know that Hindustan has a special caste of musicians whose men and women earn their livelihood by singing and dancing. They are the ones called on to perform at people's festivals and ceremonies. That is why an ordinary Hindustani does not have any knowledge at all of music! Perhaps that is the reason why soldiers do not know how to sing and play musical instruments!' One of us said that Holi songs are like that only, and soldiers know the songs and sing them correctly. The American said that, 'If what you have to say is correct, then you have to believe that Hindustan does not have any knowledge of music!'

He then asked, why do you people consider it good to be dependent? Why do you like to remain dependent on others also in your celebrations and amusements?

Because the performance of music and dance has been delegated to a particular caste, it is apparent that your performances remain incomplete without their participation. As happened here today, you are not able to celebrate your festival well. If you did not consider dependence well, you would have strived to be self-reliant and learnt this superior field of knowledge yourself. All classes of people in Europe do not depend on others for entertainment and amusement! Almost everyone, from a soldier to civilian, knows plays, operas, dancing, and singing. Your entire work must depend upon yourselves only.

He was correct, so I did not have any reply and had to accept the truthfulness of his remark.

I thought, would the people in Hindustan sitting in their drawing room and watching dance and drama pay any heed to his remark?

Later, we shifted to military matters. The American said that the Hindustani forces have displayed unexpected bravery in China. Nobody believed that the Hindustani troops are as knowledgeable as the Europeans in modern military skills. Not only are they equal

but better, if forbearance is to be counted. He also said that in China, he had not come across troops of any other country which were as hardworking and obedient as the Hindustanis. These are very important for military affairs and the peace and comfort of a country. He further said that he had heard that the Hindustani people staunchly believed in casteism and did not eat food touched or cooked by others! But probably that is not completely true, as apparently every Hindustani based here shared food and drink in common and accommodations. They do not even take off their clothes and boots. He said that he had invited many Hindustani officers and bureaucrats of the mail services and Commissariat for entertainment and food, which they accepted gratefully. From that, he learnt that caste matters are not adhered to strictly. People do not object to eating with people of other castes! This is good as without mutual understanding and relationship, the dharma of humanity cannot be fulfilled! After listening to him, a voice in my head quietly whispered, that isn't 'freedom from bondage liberation.' While talking thus, the subject of American independence came up.

It started with our adventitious visitor saying, in the course of his criticizing Hindustanis, that presently Hindustan is progressing well, the shackles of the caste systems are breaking down, Western knowledge is being learnt, and people are learning the lessons of new civilizations by traveling to foreign countries. If such advances continue, then Hindustan will someday once again become an independent power. I told him, no sir, no Hindustani man even dreams of such a thing! Hindustan nowadays is in great comfort and firmly believes that its foremost duty is to commend its comfort-providing king. And it wants British rule to remain in Hindustan forever.

The American officer interrupted and said yes, what you say is correct, but it is the rule of nature that every race should govern itself.

Those who cannot govern on their own will definitely be governed by others. But if a country has the knowledge and ability to govern itself, control by others would be wrong. According to this rule, when Hindustan fully attains the necessary qualification for self-government, the British should themselves hand over the authority to the Hindustanis whether they wish it or not.

In discussing these matters, he told us the full story of the American War of Independence with the British, which our readers must know and therefore it is not necessary to repeat here.

Moreover, his political criticisms do not in any way concern us.

We are only concerned about our dharma and our story. Americans are independent and, therefore, talk about independence everywhere.

Loot and Atrocities

Not many days have passed since China and Japan fought a war and the Japanese were victorious at Port Arthur. Then we learnt from the newspapers that the Japanese had killed wounded soldiers and thrown their prisoners of war alive into the flames!

Listening to these bestial acts of the Japanese, our hearts were torn apart and we used to be extremely aggrieved at the barbarism of Japanese. During those days, British newspapers left no stone unturned in publicly and most severely criticizing the Japanese. Reading those newspapers, we used to lay the blame on the Japanese because it was said that no civilized European race would act in such a bestial manner.

But observing the looting, despoliation, and atrocities in China, we were so disgusted that absolutely no desire was left to witness or hear about these any more.

It is very difficult to say that out of the eight foreign powers present in China, who indulged the most in looting and who ranked what in such acts. I can only say that whosoever wherever got a chance, he did not let it go! It is another matter that some did not get any chance anywhere and they therefore claim themselves to be clean and honest. This happened with the American forces.

I cannot say accurately, but guess that Russians and the Japanese were first in looting.

In plundering and in perpetrating atrocities, the Russians and the French ranked at the top. And Hindustanis? Hindustanis have a saying that *Looti Na Aawaey Lei Lei Bhaage* [Don't know how to loot [then] pick up things and run away]. The British Indian (Hindustani) forces were first in proving this saying. Germany was next to Russians, probably because in those actual days, they were

not in China. In July and August 1900, when China and the province of Zhili was in the most difficult condition, only a handful of Germans were there. They appeared later on the scene. But it does not matter who came first or later.

‘Justice rests with who rules.’ Later, the number of German forces increased so much that the authority of all of China came under their control. So why then should they be afraid of acting in an arbitrary manner!

The very same Japanese who, in those [earlier] days, British newspapers severely abused by calling them wild animals and uncivilized, were now—instead of being scathingly criticized most effusively praised—singing and singing songs in praise until their throats were parched and their mouths tired!

We Hindustanis should learn from this. We have a saying here—‘*Shatham Prati Shatham Kuryat*’ [wickedly deal with the wicked], but this would further spread wickedness!

There will be benevolence when wickedness is purged. This will perhaps happen when:

*Jo To ku kaanta Boye,
Tako Bo Tu Phool!*

[Be good to even those who create difficulties for you.]

But in practising this, one must pay attention to the perspective of time and space.

*Bina Vicharey Jo Kare
So Pache Pachtaye!*

[Those who act without any thought repent later.]

The foreign looting and killing in China actually began in Tianjin. Attention was paid to clear the villages between Dagou and Tianjin. But there was not much there other than a few things and the killing [shikar] of two to four, ten to twenty, hundred to two hundred people.

Tianjin was a large and prosperous city with banks and a mint house that were extensively looted by the Japanese, the Russians, and the French. In addition to many goods, the Russians and French forces looted and collected hundreds of tonnes of silver. This was besides the silver as pocket money and other things that the soldiers had.

When the British Indian force (except for two companies of the Hong Kong Battalion that had arrived earlier) reached Tianjin (in the third week of July), that town had already come under the foreign control. All the people of the town had fled. There was devastation. The belongings of the few wounded and invalids who were alive were snatched at gunpoint by the soldiers to demonstrate their superior status and pride. Soldiers in groups roamed and looted things they needed: tables, chairs, clothes, fur or leather coats, mules, carts, and other things. Watches, sticks, umbrellas, and fans were all procured by looting—sometimes by forcibly threatening the Chinese and sometimes by killing them! Any delay in surrendering the things demanded cost the defenceless Chinese their lives. Naturally, only the things demanded were taken and the body was left for the dogs to devour.

It is said 'conquer all the three worlds by donating the donation'.

The Chinese donated their bodies that were, in turn, donated to the dogs. In Hindustan, Doms [caste specializing in disposal of dead] are hired as municipal servants for two to four annas to kill the dogs and liberate them every six months or annually. That was the situation here, except involving the liberation of human beings. Anybody who had even a little bit of goods was thus liberated. The only difference was that the dog killers in Hindustan are Doms—the killers of human beings here were civilized people and decent Hindus.

Rampant loot and atrocities continued even during the advance from Tianjin to Beijing.

To kill and be killed by an armed opponent in war is bravery, but to kill the helpless and the weak is an act of cowardice and murder! Such murders were innumerable here!

After the combat that lasted from the morning till the afternoon of 5 August 1900,⁶⁵ at Beicang, when foreign forces entered the town, they found a severely wounded young Chinese man near a house. Hearing his cries of pain and seeing his deep injuries, our doctor sahib (the Indian doctor who was the primary doctor for the sepoys) took pity and immediately reached there, opened his 'medical aid' box, and bandaged him. With great effort, the doctor sahib, Pundit Ramdutt Awasthi placed him on a platform adjoining the house to be comfortable. In the meantime, a Chinese man who

was perhaps a kinsman of the wounded came. The doctor sahib gave him some instructions about the post-treatment care of the injured and then returned back to his camp. Readers can imagine for themselves how grateful and appreciative that Chinese man and the wounded man were to the doctor. Not even an hour had passed before the whole town was on fire (probably set by the Japanese or Russians) and black clouds were forming in the sky.

The doctor sahib, concerned about the life of the poor wounded person, thought that if the town is on fire, so will that house, and smoke will definitely enter the house and the poor Chinese man will burn to death. So, he immediately took a palanquin and some bearers and went there with the intention of carrying the wounded person back to his own hospital. Reaching there, the doctor was however stunned to see that four to five Japanese soldiers had dragged that wounded man by his feet and thrown him on a distant road, as a result of which his bandages had fallen apart, his head was bleeding, and he was about take his last breath. His companion, the other Chinese man, was hung to the wall and being tortured with his palms nailed there. Who could look at such a horrible site?

The doctor sahib immediately returned back!

At another place, a young Chinese man was seen kicked to death by seven to eight foreigners.

In an area of twenty yards, they had been kicking him with their heavy boots and kicking him around like a football. Whenever the poor person tried to rise up, he was kicked to the ground and kicked from one end to the other for about an hour and half until he died.

All these players belonged to the civilized countries!

Further, on 7 August 1900, at the third halt on the march to Beijing, a Chinese interpreter was killed brutally. The unfortunate one had erred in giving road directions or about some news.

Then what happened! Soldiers themselves appeared like the God of Death. From the hitting and pushing, the unfortunate person fell to the ground! He was then dragged for a long distance on a rough pebbled ground! When he was almost in a half-dead state, he was finished off with bullets from a pistol. The game could have been carried on for a little while longer but for the shortage of time! The corpse was thrown off to the side of the river. Hundreds of boats, carrying the joint foreign forces, were headed towards Beijing. En

route, whenever they came across any unfortunate Chinese on the edges of the river, they would use him for target practice. With regret, I had to see that the unfortunate Chinese people were crushed like bed bugs!

I very shamefully admit that I have heard of Hindustani soldiers also involved in some of these bestial atrocities and carnage. These foolhardy soldiers did not have any sense of morality and values and they thought killing anyone with their loaded guns as their utmost duty.

All the boats as well as the boatmen, coolies, and labourers were forcibly captured. Otherwise, how else could anyone be disposed to serve their enemies and willingly participate in fighting on their own! The boat that I was sailing on was of that type!

On the fifth day of our march from Tianjin, when we were travelling on the river route, we encountered a village burning fiercely at some distance ahead. Seeing those flames from the village, one or two of our boatmen appeared tense and anxious! We could not understand why these people were feeling so sad to see this village burning, because we kept seeing this routinely on our march. This was like the daily routine of the troops!

As the boat neared the village, the two fell on the ground crying! It was learnt that the village was their birthplace! Their families lived in the village! They jumped off the boats and ran towards their village!

Alas! There was nothing in the village but flames!

They returned beating their heads! Their desperate plight and heart-wrenching cries even melted down hearts of stone. By signs, we learnt that their whole families including mother, wife, and small children were all burnt to death! Their bullocks, cattle, and other animals were also all burnt to death! Their wealth, grains, and all other possessions were all mounds of ashes! Alas, they had nothing left in the world.

Readers, how many such sad stories should I tell you? Of this kind, who knows how many entire families, how much wealth and grain, how many lives, and how many animals and other things were reduced to ashes! Who knows their numbers? As for the work of setting villages on fire, that was done by men of all nations—so much so that even the Rajputs were accessories in setting many villages

ablaze with their few people and livestock. But the real atrocities were primarily committed by the Russians and the Japanese.

These people used to enter villages and first kill (make shikar of) all the males and then the children—and later the women, who were raped before killing. At the time of leaving, they would set the village on fire. The village wells were full of corpses of women who had committed suicide to save themselves from immodesty!

Our foreign friends used to say that these were bodies of those killed by the Boxers and thrown there, and not of those who had committed suicide.

But this is totally false! I have seen with my own eyes (most painfully) that when we reached near a village, a woman was working in the field with her five- or six-year-old boy. When she heard our sound, she became insane, started screaming, and then left the boy there and jumped into the river. What a pity! The boy was lying on the bank of the river shrieking and crying and the woman was thumping her chest, attempting to commit suicide by drowning herself in the river!

What a heart-wrenching scene!

I immediately ordered the Chinese coolies accompanying us to run and jump into the river to save her.

Reader, without my ordering, the coolies were not ready to save the drowning woman! What else could be the condition in a place where there is so little concern about one's own race?

Finally, the woman was rescued from drowning and, together with the boy, sent to the village, but she was almost half-dead.

This is clear evidence that women committed suicide on their own.

At a time when all are exploiters and there are no protectors, suicide is the only way left.

The conduct of Russian and French forces was such that they went into a village in groups, entered houses, and then first killed two to four male members with bullets. Then they gathered all the possessions in the houses, bayoneted the children, and threw them away because their crying was loud. Women were then raped and killed, and their jewellery snatched. When they stepped out of the houses, they set fire to them.

Often, when soldiers knocked on the doors of the Chinese, the occupant of the house immediately opened the door, but that person became the first kill because the looters were afraid of being killed by the people of the house!

This reckless state continued even after the capital, Beijing, was conquered by the foreign force.

The Germans entered much after the fall of Beijing, but they were no less shameless than anyone else in such looting. Their troops used to scout out villages organized as Fodder Party, Food Grain Party, and Search Party, and they did whatever they desired. I need not provide an elaborate list of their doings.

During the third and fourth weeks of August 1900, the price of silver in China had fallen to its lowest level. The bricks and ingots of silver, weighing approximately half a *pao* (125 grams) to 2.25 seer (2 kilograms), and called 'tael' in Chinese and 'shoe' in English [that is, 'shoe money', a term used for silver ingots in China because they resembled a Chinese shoe], were sold in these two weeks at a price ranging from 2.25 seer of silver to 1 to 12 rupees. The sellers were mostly the Russians and the Japanese and the purchasers often British Indians.

Thousands of watches, the cost of which ranged from eight to ten to five to six hundred rupees, were thus sold at cheap rates.

The gold and silver jewellery of women were also sold in a similar manner.

Readers! All these things were looted from the powerless Chinese after they were killed. Why would anybody rush to voluntarily lay their riches at the feet of foreigners?

How much more paper should I blacken with such descriptions? You can imagine the looting of China by just the instance of a rich Beijing merchant (*mahajan*) who had six shops in different areas that were all ransacked. He lost about two million rupees worth of goods and thirty of his men and servants were killed. The unfortunate merchant survived, primarily because his house was far from the shop and near the Japanese quarters.

This is the story of just one person. Nobody knows how many were looted in that manner.

Million of rupees of China's wealth were looted.

It has been truthfully said that the 'brave rule the world'. All assets are products of the earth, which is itself unstable—Lakshmi

[the Goddess of Wealth] is also not changeless, so how long can a lazy and inactive race enjoy prosperity! Under such conditions, China experienced what it deserved. I do not have anything more to say about this, nor do I, in this regard, want to blame these European powers or Japan.

One day, I was talking to a Chinese doctor (*hakim*) and while chatting away, the question of atrocities arose. I said the Chinese should thank the British who always want to protect the Chinese people in every way and are much better than the Russians who kill so brutally that they do not even spare the Chinese children! The Chinese doctor replied that this is true, but why only accuse the Russians of cruelty? He offered a simile that the jasmine flowers are so lovely—their soft branches and leaves are so beautiful—should we ever pluck or bend them? But if the enemy attacks our flower garden, should we not confront them there because soft branches or flowers break? So, nobody pays any attention to these matters in a time of war. Why only blame the Russians when all the powers competed with each other in looting and committing atrocities! The British were not lacking in looting and killing—perhaps they saved male children, because the latter would be helpful later in their work. That is true! Don't you see hundreds of orphaned boys working in your camp whose parents have been killed!

What more to say? Hindustan is a neighbour and also a brother of China, but did Hindustanis indulge any less in looting and atrocities?

Readers, I was hurt by the comments of the Chinese doctor! I could not say anything!

The doctor further said that we barely criticize foreigners for all these matters!

This is all the play of war. But my anguish was that the Chinese people had become ignorant of the newer games of war and the newer spectacles of the world. As a result, it was seeing all this adversity.

Chin aur Hind [China and India]

Who does not know, that in the Asian continent, both China and India are very big and fertile countries and, as civilizations, the most superior. It is well known that, in the whole wide world, the oldest

books known (actually no book existed before that) are the Vedas. Vedic teachings began first with the Aryans. That is why Aryavarta stands as the teacher [guru] of the whole world.

And China is also an ancient country. The Chinese have a continuous history from 2,500 years BC.

Since then, except for minor shifts, China has remained independent under the rule of its own kings. Whatever is produced in the world also certainly grows in China.

China, as such, should have been in a most developed state! But it is just the opposite! China has reached an extremely destitute condition. Here I will describe calculations made by an English missionary who compared Hindustan, China, and England by showing the state of income of the common man.

The missionary sahib said that, on an average, the British people earned 350 rupees per annum, while Europeans overall received 180 per annum. The annual wage of an Indian was 20 rupees per annum. The average income of a Chinese was similar.

In many regions of Hindustan, people make more and, in many other regions, less! The wages of field labourers in some parts are as low as 2½ rupees per month and as high as 15 rupees per month in other parts. It is 6 rupees in Bengal, 4 in the northwest, 6 ½ in Punjab, 7 in Bombay, and 4¾ in Madras. That works out to be an average of 5 rupees, that is, 2 annas and 8 paise daily!

The daily earnings of peasants in Shandong province ranges from 2 annas and 3 paise to 3 annas and 3 paise, and the wages decrease as one moves further away from the sea.

Carpenters, masons, ironsmith, and other skilled labourers receive from 7 to 10 annas daily in cities such as Bombay and Madras. In the large cities of China, the mason and carpenters earn 5 annas and the ironsmith 7 annas daily.

The key to enhance the national income is to export the country's agricultural produce and manufactured products in large quantities to foreign countries. But in China, in this regard, exports were not increasing but declining.

China exports tea and silk to foreign countries. These were the chief products of trade with them. The Chinese now are less cautious in producing tea and even mix a lot of impurities into it, as a result of which Chinese tea became discredited abroad. Consequently, the

sales of tea from Hindustan and Sri Lanka increased and severely affected the Chinese trade. Silk also began to be produced in smaller quantities than before. And with no advancement in production methods, their production worsened whereas foreign countries began producing new textiles and beautiful silk garments using new techniques.

The missionary sahib further said that the earnings in Hindustan and China nowadays are the same as those in England four hundred years ago. Carpenters in England earned 4 annas per day in those days!

The above estimates prove that there is a vast difference in incomes in Europe and Asia! Trade alone provides sustenance to human life! Being highly industrious is extremely necessary for growth in trade!

The steps to ascend the ladder of trade require carefully accumulating knowledge, keeping track of the demands and products of the world, and acquiring confidence in one's strength. To compare China and India with England in this context is like comparing a cowrie with a mohur (gold coin). The country that has higher yields of food grains and fruits can be considered superior. In this matter, Britain is the most inferior. Its produce of food grains is just for the namesake. Nevertheless, it reigns most superior in progress.

While in Hindustan, cries about the famines can be heard every other day, people in England do not even know what is a famine. They maintain prosperity through knowledge, youthfulness, and hard work. Only the lazy would judge their destiny on the basis of more or less produce.

Such is the case with the Chinese and Hindustanis, but not the British in the least! What does it matter if, in their country, they do not grow cotton. They will acquire it not only at the desirable rates, but at more than double your expected price. Buying cotton at the price of four seers or two seers a rupee, they will create good materials and sell that back to you at one chatak [approximately 2 ounces] for a rupee [in the shape of clothes]!

Can you then tell whether produce from land or people's strength is superior? In such a case, why would drought visit them?

China was the first in the world to use tea leaves. So, the Chinese should have continuously advanced its trade using the best practices

to clean the leaves; worked towards making it fragrant, tasty, fine looking, and beneficial; and thus, sales to countries would have greatly expanded. Instead of doing that, they did the opposite and harmed the trade! Unwisely, they began sending good things mixed with bad. Perhaps they were under the impression that this would bring down the cost of shipping and bring more profits, because the rate of sales would be the same!

But the result was that the trade of Chinese tea almost stopped! The same situation occurred with cotton textiles in India!

When the people of England learnt about the affairs of foreign countries from the Roman Emperors, Egypt, India, and other countries were exporting many commodities from which foreign traders profited. Seeing this, a wish also arose in their minds that just as these foreign people come to our country with foreign goods to sell and make profits from us, why don't we in that same way go over there to conduct business by trading? It is not necessary to reiterate how the British people reached America and Hindustan with that proposition in mind. You are well aware of that. When they came to Hindustan, they were deeply attracted to the beautiful cotton textiles and decided to take these textiles and sell them in their own country to accrue huge profits. And they also did that! To facilitate their work, they also began to plan on growing cotton! And they began making quite a profit of that. Gradually, they brought the trade to such heights that they not only presented their own country with new textiles, but also covered the people of Hindustan with clothes made by themselves. One who could do thus in one long leap across the seas—a leap longer than that of our Lord Hanuman—and extend from England to Hindustan not only recognized people's desires but also fulfilled those. What is the surprise if such a country ultimately became the supreme head of governance, wealth, and religion?

Despite witnessing such ups and downs, China did not awaken. What can we call it except the irony of fate? Or call it the result of a belief in a false religion? And the same slaughter has resulted from the victimization of almost all the Asian countries.

The same missionary sahib said that if one enquires why China, with its own rule for thousands of years and with its fertile lands, did not progress, say that there were many obstacles in the path

towards progress. The first obstacle (*rok*) is vanity and having false dependency on one's country. It is said that he who thinks he knows all will never learn anything. For example, the Chinese, who practice foot binding to make their women's feet small, will also from their vanity (*ghamand*) shrink their understanding. So one can see that, for hundreds of years, their etiquette remained the same and did not change or develop. Therefore, they are like the frogs in the well who think that there is no one like them in the whole wide world, so what is there to learn from whom—and to improve in what.

The second obstacle is graft (*utkocha*, *ghus*).

Chinese officials (district heads) receive low salaries from the government. That is why they take bribes and earn by extorting and harassing the people.

That is why the people remain in fear and do not strive to earn wealth. Instead, rich people bury their wealth in the ground to appear like paupers. For state penalties can increase if there is an expansion in trade!

The third obstacle is overpopulation. When countless people inhabit a small country, it becomes difficult to find ways to sustain a livelihood. Those people with a small piece of land, who marry without giving a thought to how their family will survive, are definitely the people of a country who will become paupers, as their land will not produce enough for them.

The fourth obstacle is profligacy.

The Chinese people are extravagant and waste large amount of money in marriages, religious ceremonies, and festivities. This causes many people to fall into debt and be troubled throughout their lives.

The fifth obstacle is female illiteracy.

The sixth is opium consumption.

The Chinese annually pay more or less 140 million rupees to the foreigners for opium. From this stem two setbacks. The first is that a large amount of revenue unnecessarily exits the country every year and the second is that opium consumers cannot effectively work hard! This leads to a substantial increase in poverty.

The seventh obstacle is the belief in a false religion. Those who do not worship God are not blessed. They leave their God and belittle their souls by turning to minor gods and goddesses. That is

not all. The Chinese have a great fear of spirits and ghosts and spend large amounts of money to protect themselves through worshipping these gods and goddesses under the guidance of thugs and cheats.

The Chinese are very sharp and clever by nature but, as is evident, have become irrational or unwise due to their increasing faith in a false religion.

The above-mentioned missionary sahib remarked that the Chinese and we Hindustani people have to be careful.

The first obstacle of vanity and false pride in one's country appears to be true.

Progress means to move forward, but if we believe that we do not lack anything then, in what respect, will we move forward.

The story [all the effort at progress] ends here!

The same holds fully true for Hindustan. The children of Aryans, called the Rajputs, take immense pride in the fact that they will establish *roti-beti* [commercial and matrimonial] ties with a particular family and avoid others—amongst themselves they display such pride—but, alas! To fill their stomachs, they either serve as gatekeepers in the shops of Calcutta or become soldiers in a battalion if they possess a good physique.

In all this, pride and status become far removed! Is this the mark of a superior caste?

The other day, the caste council (*panchayat*) of palanquin bearers decided that they would not carry the palanquin of a woman of the dhobi [washerman] caste as they are very inferior in status. The dhobi caste council decided that they would not wash the clothes of the palanquin bearers as the latter were engaged in a service profession (*khidmatgar*) of a proscribed caste. In the meanwhile, a *daroga* [local minor police official] came and arrested and whipped them and the caste councils came to an end.

Is this not our situation? Do gatekeepers deserve to be called Rajputs?

Dear sons of Kshatriyas! If you mull over this seriously, [you will know that] the real Rajputs today are the brave British! So, if you also claim to be a Rajput, as in the past, you must in every way receive your education from these real Rajputs and do as they do.

False pride and vanity will, in reality, stop you from getting an education and progressing. Even if we agree that pride is important

and essential to caste consciousness, to feel pride requires learning—so, this too, has to be learnt by the Rajputs from the ruler [that is, from the British].

As mentioned, the second obstacle to progress in China is graft. In China, this could have been stopped because its ruler had the power to do so. In not stopping it, the ruler was negligent in his duties; but, in Hindustan, bribery is under control and not excessive. All large businesses are in the hands of foreigners.

The people [of Hindustan] are becoming poorer by the day due to unemployment and chase after piddling jobs. The people with petty jobs have also started taking bribes.

The third obstacle is said to be overpopulation.

This is absolutely true. When the British races began to increase, and they perceived a shortage of space in Britain, they proceeded to settle in America, Africa, and other islands. One fact that I do not know is whether there was a teacher like that padre sahib at that time. Perhaps there was none. Had there been one, there would have been no obstruction in marriages to let the population increase and the devastation of the poor Red Indians and African Negroes. The real solution for containing pauperization due to overpopulation is trade. Not relying solely on the produce of the fields, but looking for other means of production and thereby making one's country prosperous is the unavoidable obligation of a true son!

Some items are produced more in one place than in another, so to transport the excess to another place and reap profits out of it is the primary purpose of trade. Whether a population is more or less—if the people are traders, then poverty cannot come near!

Does Britain produce enough wheat for its needs? Even though it cannot, is it poor?

Yes, as the population of Britain increased, its people settled elsewhere in large numbers. Perhaps it would be good if China and India were also advised to settle in other islands!

The fourth obstacle is said to be profligacy. This is a shortcoming in both China and India. People spend so much on marriage processions, death rites, etc. that many end up in debt. This practice is extremely bad, but it does not seem to hinder progress.

The fifth obstacle is not educating women—a matter that is, in fact, true. The mother is the teacher of a child in his early years, so

if mothers are unlettered, how then will the children be educated? So the early lives of the people of the entire country would be spent in idiocy. This is a major obstacle.

Just as this misdemeanour is in China, so, too, it is in India.

In Hindustan, because the women are uneducated, there are often conflicts and fights in families and among couples and, as a consequence of this, the children are born quarrelsome or ill tempered. Because of this plight, there appears to be a shortage of happiness and revelry in Hindu families. What can one hope for the future?

So to get rid of this obstacle, prominent people have to be fully committed.

The sixth obstacle is opium smoking.

The missionary sahib rightly said that this causes the destruction of wealth, strength, and vigour.

The opium trade in China is entirely in British hands. So, if they wanted, then the use of opium in the country could have been greatly decreased. But how could this want be possible when a large portion of the trade depended on that item!

Opium is used in Hindustan, but not as much as in China.

Just as opium is both the cause of poverty and the obstacle to development, in the same way the cause of poverty and the obstacle to progress in Hindustan is the trade in foreign textiles and other products, etc. With changes in the world, the interests of Hindustanis are also changing, but to fulfil their new desires, they depend entirely on foreign countries. All of our life's needs are satisfied by foreign countries.

Pretend that the emperor took into his hands the work of fulfilling our needs. Just as we have depended on him for justice and administration, in that same way, we would have to depend on him for clothing to cover ourselves and to wear for revelry. If a Hindustani independently wishes to start a factory, many obstacles are placed in his way that leaves him with no option, but to get happiness out of a quiet and passive life in the manner of a Chinese opium addict.

Just as opium smoking is blocking China's progress, in the same way a weak trade is the cause for lack of Hindustan's progress.

The seventh constraint is related to religion. There is no big story about this other than the extent to which households will be adversely affected by false religious beliefs.

Religious education is a great education and religious strength is also a combustible force. A human being's heart is cool and fluid like water, whereas religious strength is a fiery force. Just as a train engine, filled with water to the limit, produces a forceful energy as the heart of fire reaches it, as we see routinely, in that same way, in the simple human heart, strength is released as soon as the fire-like religion reaches it. It is not hidden from history that a soul strengthened by the force of religion can achieve anything.

But if that supreme strength harks of immortality, then many big disasters and difficulties occur. This is similar to the way a rail engine that has acquired strength from water and fire leaves its path and moves hither thither, thus destroying all the coaches attached behind it. This is exactly the fate of Hindustan and China with respect to religion!

The antique ship of our religion has become wobbly from withstanding the surge of waves, storms, squalls, and turmoil in the ocean of the world! Do you know how much this tottering has shaken all its travellers? In their sheer helplessness and anxiety, many people left the ship and jumped into the ocean because they wished to cross it, riding small lifeboats. Alas, how many people lost their lives doing that! (Thousands became Christians and Muslims.) When large ships get shaken in the centre of the ocean, what to say of small boats!

A ship only becomes turbulent or loses its way in the absence of a skilled navigator. Otherwise, there is nothing to fear as only the uneducated people leave the ship and lose their lives.

Dear Aryans!

The religious turmoil that occurred in your ship of religion was only due to the absence of a skilled pathfinder!

Be thankful that now the deficiency no longer continues! Present now to sail your ship of religion is a Veda-like map of the entire universe. So, aim that fortunate ship in the direction of the path shown by the Vedas and your journey will, no doubt, reach the shore and end in happiness.

Notes

1. The author has a footnote here stating that the names he uses in the book are English translations from Chinese and English approximations of Chinese names.

2. Or Yajuj and Majuj or Gog and Magog in Islamic (or Christian) eschatology refer to the hostile and corrupt forces that will ravage the earth before the end of the world.
3. Wajid Ali Shah (1822–1887), the last nawab of Awadh, was characterized by the British as a debauched ruler who spent his time with ‘fiddlers, eunuchs and women’. Exiled to Calcutta in 1856, he was well-known in that city for his extravagant ways. See Rosie Llewellyn-Jones, *The Last King in India: Wajid Ali Shah* (London: Hurst, 2014). Singh is clearly criticizing Hindustani ‘gentleman’, as is also suggested by his transliteration of the latter term in Hindi.
4. The reference here is to the Mahabharata story of the performance of the Rajsuya sacrifice by the Pandava brothers under the leadership of their eldest brother, Yudhishtir. Their victories over various kings in popular mythology are geographically extended to the world. Bhima or Bhimsen was considered the strongest and most ferocious of the Pandava brothers.
5. The author uses this English proverb.
6. The author provides Romanized and Hindi names of these temples.
7. The author provides English names for all the temples and some of the palaces along with their Hindi equivalents.
8. Singh’s 7th Rajputs were stationed in the precincts of the Temple of Heaven.
9. A cylindrical clay oven used for cooking in north India.
10. A military command that order troops to assume a particular formation.
11. A sacred city for Hindus and Buddhists, and one of the oldest continually inhabited cities of the world.
12. The generally accepted dates of Confucius are 551–479 BCE.
13. Brahmin priests who officiate at a Śrāddha or rites in honour of deceased ancestors.
14. The classic texts of Confucianism are the Five Classics and Four Books. The Four Books are the *Doctrine of the Mean*, the *Great Learning*, *Analects*, and *Mencius*. The Five Classics consist of the *Book of Odes* (Songs), the *Book of Documents* (History), the *Book of Changes*, the *Book of Rites*, and the *Spring and Autumn Annals*.
15. The text provides Chinese characters of these five words preceded by their Hindi and Romanized equivalents followed by their English translations. Three of the five Chinese characters (for earth, parent, and teacher) are upside down in Singh’s text.
16. Giuseppe Mazzini (1805–1872), a Genoese revolutionary, championed the movement for the unification of Italy. His ideas and ideals appealed to many patriots in India in the late nineteenth century. See

- C.A. Bayly, 'Liberalism at Large: Mazzini and Nineteenth-Century Indian Thought', in *Giuseppe Mazzini and the Globalization of Democratic Nationalism*, eds C.A. Bayly and E.F. Biagini (New York: Oxford University Press, 2008), pp. 355–74.
17. This verse from Yajurveda is quoted from the last page of the third chapter of Swami Dayanand Saraswati's *Satyarth Prakash*. Promoting learning of the four Vedas by everybody irrespective of caste and gender, Dayanand presents this as God's decree. He writes, God says that as He has given this Word (that is, the four Vedas) which is the word of salvation for all, that is, Brahmans, Kshatriyas, Vaishyas, Shudras, women, servants, and even the lowest of the low, so following Him all should learn and preach the Veda and thereby acquire true knowledge, practice virtue, shun vice, and consequently being freed from all sorrow and pain, enjoy true happiness. See <http://satyarthprakash.in/english/chapter-three/>.
 18. *Akhara* literally means a wrestling arena. It can also refer to a gym, school, or organization of a sect of sadhus and yogis. Gurukul refers to a Vedic school where teachers and students usually of a particular religious sect lived together.
 19. The famous six syllable mantra of Tibetan Buddhism that is recited to invoke the Bodhisattva of Compassion, Avalokiteshvara (or Guan Yin in Chinese), of whom the Dalai Lama is believed to be an incarnation.
 20. See William Gould, *Religion and Conflict in Modern South Asia* (Cambridge: Cambridge University Press, 2012), chapter 2, on the different ideologies and practices of these and other Hindu organizations at the turn of the twentieth century.
 21. The author has erred in his translation. It should be 'to grow talented'; it is also known as the *Shengyuan* or *Xiucan* degree.
 22. That is, the *jinshi* or 'presented scholar' degree. *Adhikari* appears to refer to the *Gongshi* examination that led to a candidate acquiring a 'Tribute Personnel' degree.
 23. Author refers to Man Mandir in English as the Peking Observatory in the subtitle of this section. His description of it, as reported by a British traveller, is from Edwards, *Story of China*, p. 14. As elsewhere in the text, he follows up his long quotation with a Hindi translation. The one difference in his Hindi translation is the dates he adds for the Ming dynasty, 1368 to 1628. Note that the conventional ending date for the Ming is 1644.
 24. Ko Cow Tsing/Ko-chou-King (translated by the author as Kawach Singh) refers to Guo Shoujing who, during the time of Kublai Khan, designed an abridged armillary to decipher the position of stars with greater accuracy.

25. The author is probably referring to the basic books enumerating the threefold path: ethics, meditation, and wisdom.
26. The author is referring to the ancient culture heroes who were said to have been involved in the creation of the universe and Chinese civilization: Pangu or Pan Gu, the creator of the Universe; Fuxi, the founder of animal husbandry, among other things; and Huangdi or the Yellow Emperor, one of the early mythical rulers dating back to the third millennium BCE.
27. The author's account of the Zongli Yamen appears to be drawn from Henry Norman, *The Peoples and Politics of the Far East* (New York: Charles Scribner's Sons, 1895), pp. 297–304. A recent study of this Foreign Office is Rudolph Jenner, *Negotiated Power in Late Imperial China: The Zongli Yamen and the Politics of Reform* (Honolulu: University of Hawaii Press, 2010).
28. The author uses this English phrase as a translation of the words *vakt-rya* [words] and *kartavya* [duty/action].
29. This passage, with slight changes in punctuation, is from Norman, *Far East*, p. 276.
30. Text uses the English words 'public feeling' and 'community of sentiment' and then translates them into Hindi.
31. The author writes this phrase both in Hindi and English.
32. The English word tea was derived from the Fujianese pronunciation 'the'. Most of the tea exported to England was from Fujian. The Hindi word 'chai' is derived from the Chinese *cha* or *tsai*.
33. Porcelain clay is known as kaolin or China clay, which is usually combined with feldspar and sand to make the body of vessels. The mixture is then heated in a kiln to very high temperatures. This turns the materials to a glass phase that gives porcelain its strength and translucency.
34. Puranas refer to sacred texts written in Sanskrit that are in the form of encyclopedic collections of myths, legends, and genealogies. These old or *purana* texts are believed to have been composed after the epics, the Ramayana and the Mahabharata, were written.
35. Hindu, Buddhist, and Jain religious texts containing historical, religious and cultural narratives in story form.
36. Unclear what the source of this quote is which the author reproduces in English first. The original by Sallust or C. Sallustius Crispus (86–35 BCE), a Roman historian and administrator states: 'The safety of a kingdom is not its armies, nor its treasures, but its friends.' Singh interestingly transposes the order by making treasures appear before armies.

37. Also known as Empress Shōken or Empress Dowager Shōken (1849–1912). Mutsuhito was the personal name of the Meiji Emperor (1852–1912).
38. Author refers to her as Shri Maharani-ji.
39. The author uses the expression: neither *teetara* (pheasant) nor *batera* (quail).
40. Author uses the phrase ‘digging up a mountain to take out a mouse’.
41. The Jagannath temple is renowned for not having caste restrictions about temple entry. Indentured migrants in the late nineteenth century were known to think of their ships as Jagannath, that is, as temples where caste restrictions about food preparation and dining were not in force.
42. The author’s reference may be to the Bombay-based Parsi theatre company with that name that became well known across India, including in Calcutta. See Kathryn Hansen, *Stages of Life: Indian Theatre Autobiographies* (London: Anthem Press, 2013), pp. 116–17.
43. The author provides the English phrase ‘international roads’ along with its Hindi translation.
44. The Ralli Brothers were a major grain company in north India. See Anand A. Yang, *Bazaar India: Markets, Society, and the Colonial State in Gangetic Bihar* (Berkeley: University of California Press, 1999), pp. 81, 179, 250.
45. Gajendra Moksha or the liberation of Gajendra, the elephant, is a reference to a story from the Puranas when Vishnu came down to earth and saved Gajendra from the clutches of Makara, the crocodile, and subsequently granted Gajendra liberation.
46. The author uses the English phrase along with its Hindi translation.
47. A festival celebrated in Kashi on the river Ganges on the first Tuesday after Holi [or the spring festival of colour]. The festivities include people taking out large boats on the river and indulging in entertainment and food. Kashi, another name for Varanasi, is believed by some scholars to be its twin city.
48. In the Vedic Hindu Pantheon, the thunderbolt-wielding Indra is the king of gods and also renowned as the God of Thunder and Storms.
49. One of the oldest Vedic gods, Varuna is known as the God of Water and Celestial Ocean.
50. The author uses the English term and also the Hindi translation of it.
51. This entire section is in English and then in Hindi translation.
52. Singh’s source for his portrait of Li Hongzhang appears to be Norman, *Peoples of the Far East*, pp. 244–59. He subtitles this section in English as ‘The Grand Secretary Lee’.

53. Frederick Townsend Ward (1831–1862) was an American sailor and mercenary who led the ‘Ever Victorious Army’. For a recent account of the Taiping Rebellion and the role of the Ever Victorious [Triumphant] Army, see Jonathan Spence, *God’s Chinese Son: The Heavenly Kingdom of Hong Xiuquan* (New York: W. W. Norton, 1996).
54. Henry Andres Burgevine (1836–1865) was an American mercenary of French origin. The author uses the English phrase along with its Hindi translation.
55. Charles George Gordon (1833–1885), an officer in the Royal Engineers, was also known as ‘Chinese Gordon’ for his military exploits in China, including in fighting the Taipings. He was later celebrated as ‘Gordon of Khartoum’ for his military campaign and demise in Sudan. Gordon’s clash with Li Hongzhang over the treatment of the Taiping leaders who surrendered at Suzhou is a well-known episode in both their lives and was widely discussed in nineteenth century accounts. See Stanley Spector, *Li Hung-Chang and the Huai Army* (Seattle: University of Washington Press, 1964), pp. 86–7.
56. The author uses English phrases for the ‘Great Wall’ and ‘Myriad li long wall’, also known as the Wan Li Chang Cheng.
57. This quote, cited in English by the author, along with many of the statements in this section are drawn from Norman, *Peoples of Far East*, pp. 375–93.
58. Norman, *Peoples of Far East*, pp. 375, 384. Although Singh draws heavily on Norman’s account of Japan, he leaves out the latter’s comments about Japan emerging from ‘Oriental despotism’ and ‘hating foreigners above all else’.
59. Much of this account is from Norman, *Peoples of Far East*, p. 376.
60. Refers to the Battle of Seonghwan (Song Hwan/Huan) on 29 July 1894, near Asan on the Korean border during the Sino-Japanese War.
61. Author’s description of this incident, including the remarks made by different individuals, is from Norman, *Far East*, p. 377.
62. Ten sens equals 1 yen.
63. Much of the discussion here, including the table is from Norman, *Far East*, pp. 380–1.
64. This entire section, reproduced in English and translated into Hindi, is from Norman, *Far East*, pp. 382–3, as is the rest of the information on trade. I have made slight corrections to Singh’s block quotation by adding a few punctuation marks he left off and changing his misquotation at the end of ‘probable’, which he copied down as ‘improbable’.
65. There is no mention of looting and atrocities in the account penned by Singh’s commanding officer. See Vaughan, *St. George*, pp. 49–63.

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